THE OPPRESSION AND EXODUS

THORWALD C. THORSON

To the Galsloods

In Delightful Memories
at Your Studio
And in your Home
With Love
T. C. Thorson
Nov 13, 1960

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THE OPPRESSION AND EXODUS

"PHARAOH'S DAUGHTER" QUEEN HATSHEPSUT
FOSTER MOTHER OF MOSES

THE OPPRESSION AND EXODUS

The Story of Israel in Egypt
in the Eighteenth Dynasty

THORWALD C. THORSON

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DEDICATED
TO MY WIFE
VIDA ESTELLA THORSON

PREFACE

In the following chapters the author has aimed to show: first, that the Historic Oppression and Exodus took place in the XVIII dynasty; secondly, that the Exodus narrative is a contemporary account of the events it describes; thirdly, that the Exodus story dovetails into Egyptian history as delineated upon the monuments; fourthly, to point out some time honored fallacies; fifthly, to offer some new interpretations in the light of more recent discoveries. The method of procedure has been first, to place side by side the chronologies of the Bible and the Egyptian records; secondly, to parallel the Hebrew narrative of the Oppression and Exodus with the story of the monuments for the same period, letting each tell its own story. To what extent they corroborate and supplement one another must be left to the judgment of the individual reader.

The book is sent forth in the hope that it may stimulate greater interest in the field of Biblical archeology.

THORWALD C. THORSON,
Chicago, Illinois, Nov. 5, 1929.

CHRONOLOGY OF THE XVIII DYNASTY

	Breasted	Hall	Toffteen	Bible Dates
	B. C.	B. C.	B. C.	B. C.
Aahmes I	1580-1557	1580-1558	1579-1554	Bondage of Israel Begins
Amenhotep I	1557	1558-1545	1554-1533	
Thutmose I	1505	1545-1514	1533-1508	Birth of Aaron 1528 Birth of Moses 1526
Thutmose II	1501	1514-1501	1522-1509	
Hatshepsut	to	1501-1479	1509-1486	Flight of Moses to Midian 1486
Thutmose III	1447	1479 (1501) —1447	1486-1473 (1504-1450) whole reign	Pharaoh of Oppression 1486-1450
Amenhotep II	1448-1420	1447-1420	1473-1447	Date of the Exodus 1447
Thutmose IV	1420-1411	1420-1412	1447-1438	
Amenhotep III	1411-1375	1412-1376	1438-1402	Death of Moses 1407 Conquest Begins 1407
Amenhotep IV (Akhnaton)	1375-1358	1380-1362	1402-1390	
Sakere		1362-1360	1390-1378	
Tutankhamon	1358-1350	1360-1350	1378-1369	
Ai		1350-1346	1369-1357	
Akerkheres			1357-1345	
Harmhab		1346-1322		

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INTRODUCTION

ONE of the leading characteristics of our age is its eager desire to promote the acquisition and diffusion of knowledge. The globe itself has finally been conquered. The hazy and uncertain lines which half a century ago indicated the edges of the ice fields of the polar regions have disappeared from our maps. The discoveries and explorations of Nansen and Peary, of Amundsen and Byrd, have lifted the veil from the face of the Arctic as well as of the Antarctic regions, and man may at last be said to have subdued the earth and to have acquired dominion over it.

It is, however, not only in the field of geography that notable conquests have been made in recent years. The study of physics and chemistry has led to results equally marvelous. The old conception of the kingdom of nature consisting of four elements has been broken up, and mysterious combinations of molecules, atoms, ions and electrons are at present exercising a fascinating influence on the mind of physical science as it strains every nerve to grasp the ultimate elements and the fundamental constitution of matter.

Nor is this all. Some of the most notable ages and civilizations of antiquity — ages and civilizations over which the dust of oblivion had been gathering for thousands of years — have risen as it were from the grave, within the memory of men still living. This is especially true of the culture and history of ancient Egypt and of the countries of Mesopotamia. As is well known, the key to the language and literature of Egypt was the Rosetta Stone, found by the French in 1798, while that of the literary remains of Assyria and Babylonia was the inscription on the Behistun Rock, copied by Rawlinson in 1835. It is true, parts of Per-

sian texts had been deciphered by Grotefend as early as 1802, and Susianian inscriptions had been translated some years later by Westergaard, and Babylonian texts had been deciphered by Løwenstern in 1845; but it was not till the pioneer work of these scholars had been finished that this fertile field commenced to show the character of its soil. Having discovered the ruins of Nineveh in 1843, P. E. Botta soon began excavations there, and three years later he was able to publish a work that marks an era in Assyrian antiquities. A. H. Layard began his great archaeological work in the same field in 1845, and by the middle of the century he had poured a flood of light on the life and manners of the people living in the basin of the Tigris prior to the year 606 B. C.

The work of these men created a great stir among the learned, and even young and distant America has sent archaeological expeditions into Asia. The work of Hilprecht, of the University of Pennsylvania, as well as that of Peters of New York, is well known. Some of the results of an expedition made to Ur, the city of Abraham, in 1929, have also been made known to the public. In deciphering texts, however, the scholars of Germany have probably taken the lead, the famous orientalist Prof. Delitzah standing at their head in this department. Studying under him, Mr. E. O. Hagen, a graduate of the university of Wisconsin, made a valuable contribution to the science of theology by deciphering the inscription on a clay tablet in the British Museum. This tablet showed that Nabonidus, who is often mentioned by historians as the last king of Babylon, had a son, who shared with him the burdens of empire, and who after the capture of his father saw his kingdom crumble in the mighty hand of

Cyrus. This is no doubt the Belshazzar spoken of by Daniel, and whose feast that prophet describes.

With reference to Egypt, the general statement may be made that the study of its antiquities has claimed the attention of some of the ablest scholars of western Europe for more than a hundred years. In spite of the clue given by the Rosetta Stone, the path leading to the understanding of the Egyptian inscriptions and papyrus texts was beset with many difficulties. The three systems of writing, the hieroglyphic, the hieratic, and the demotic, for years stood as a wall guarding the secrets of the past. Akerblad succeeded in discovering the value of some of the demotic signs in 1802. Young worked his way through some of the hieroglyphic texts in 1818. And the finishing work of the early stage of this great undertaking was done by Champollion. He verified the work of Young, and in 1823 he proved that the written records of the Egyptians embodied three elements, the figurative, the ideographic, and the alphabetic; and being familiar with the Coptic language, he showed that the language spoken by the common people of Egypt was a lineal descendant of the language used in the ancient records of the country. This furnished a master key to the locks of the old treasure houses of knowledge, and one door after the other swung back on its hinges.

It is very interesting to note the gradual increase of knowledge of ancient Egyptian affairs since the time of Champollion. I have before me a book published by Dr. E. W. Hengstenberg in 1845, in which he has summed up all that was known about these matters at that time, and, compared with the works of Maspero and those of more recent authors, it looks like the groping efforts of a school boy. And yet, in

spite of all the progress that has been made during the last century, many baffling questions of Egyptian history are still unanswered. Some of these have reference to the character of the religion of the early inhabitants of the country, and others to the chronology to be adopted in fixing the time of the different dynasties. Some scholars have assumed that the thirty-one dynasties mentioned are consecutive, while others, judging by the early history of other countries, such as Greece, Canaan, England, Norway and Sweden, would incline to the assumption that in the early stages of Egyptian civilization the Delta as well as middle and upper Egypt have been separate and independent political entities, whose dynasties have been contemporaneous or overlapping. This fact creates an uncertainty in the chronology of the history of Egypt which has caused much confusion in the minds of those who are not in position to know the limitations of scholarship. When I was attending college, Rameses II was generally considered the Pharaoh of the Oppression; but I noticed that the principal argument for his "bad eminence" was the fact that he had a very strong face and seemingly great driving power. About that time the views of historians changed considerably on several points of Egyptian history owing to the publication of the *Tell el Amarna* letters (found in 1887). In recent years a great deal of valuable material has been brought to light by Professor Flinders Petrie and other able archaeologists.

The literature bearing on Egyptian antiquities, accordingly, is at present both various and extensive. Learned works embodying the results of a century of investigation and research are accessible to the public,

and every large library whether in America, England, France, Germany or in the Scandinavian countries, will furnish ample material for an intelligent study of important phases of the great subject under consideration. Time and a scholarly mind, however, are indispensable prerequisites to a successful prosecution of studies of this kind; and a large number of persons who are interested in the *results* of thorough investigations in the field of Egyptian history and archaeology have neither the time nor the ability to delve into the vast amount of material at hand, nor would they find it easy to organize this material in such a way as to establish important truths.

It is a matter of gratification, accordingly, that the author of this book is in possession of those qualities of mind, and enjoys those advantages of education, which fit him for the performance of the task to which he has devoted his eminent talents for many years. He has taken time to consult the best authorities on his special subject, and has sifted the information thus gleaned with the care of a true archaeologist. He also possesses the faculty of combining facts that bring out the true relation of events, and this faculty enables him to marshal his arguments with a force that compels conviction.

There is no need of my stating the importance of holding correct views on the main points presented in this book. The reader will know from his own experience how his peace of mind and his outlook on life and human destiny are affected by his attitude to these matters. The book is before you. Make good use of the opportunity it affords you to store your mind with useful knowledge.

—Lars M. Gimmestad, Ph.D.

The Oppression and Exodus

CHAPTER I

THE PHARAOH WHO KNEW NOT JOSEPH

"Now there arose a new king over Egypt which knew not Joseph" (Exodus 1:8).

THE body of the king that knew not Joseph lies in the Cairo Museum. His name is Aahmes I. His tomb was never discovered, but his body was found in the priest's hiding-place, a wreath of flowers about his neck. He appears to have been about forty years old at the time of his death. He was of medium height and well built. The development of neck and chest indicate extraordinary strength. His face was somewhat small, his hair curly dark brown; the upper teeth rather prominent, which was a family trait.

But we are somewhat ahead of our story. It was during the Hyksos or Shepherd kings that Joseph was brought to Egypt and sold a slave to the captain of Pharaoh's guards. Later, famine in Canaan brought his father, Jacob, and all his family to Egypt. Joseph, meanwhile, had risen from prison to palace, and by influence at court, his people were permitted to settle in Goshen, the garden spot of the land. Goshen (LXX Gesem) comprised the territory a short distance to the north of Heliopolis, embracing the Wady Tumilat.[1]

The personal name of the king who knew not Joseph is not mentioned. Had the Book of Exodus

[1]Toffteen, *Hist. Exodus,* Vol. II, page 149. Banks, *Bible and Spade,* page 62 ff. Duncan, *Explorations of Egypt and The Old Test.* Chapters 4-9.

been written centuries following the event alluded to as some of the critics contend, the name of the king would no doubt have been mentioned.[2] The faithfulness of the author to contemporary usage in designating the ruler simply as Pharaoh[3] makes identification a little more involved. It is not difficult however to place the finger upon the very king to whom reference is made. There is only one transitional period in the government of Egypt within the scope of our chronology which admits of such a characterization, and that is the expulsion of the Hyksos and the founding of the XVIII dynasty by Aahmes I (1579-1554 B. C.). It cannot apply to the XIX dynasty, for after the native rulers were restored to power, there was "no new king, no new dynasty that rose up over Egypt." Moreover, the expression "knew not Joseph" does not imply ignorance but rather hostility to Joseph and his people, who having been associated with the Hyksos, naturally shared with them the hatred of the Egyptians.

Let us now attend upon the events leading up to the expulsion of the usurpers. Apepi III the Hyksos king sent a message to Sequenen-Ra, the Theban king, declaring that the roaring of his hippopotami in the sacred lake at Thebes annoyed him and disturbed his sleep at his court at Tanis. The distance from the Hyksos capital to Thebes was five hundred miles.[4] The insulting message had the desired effect. The Theban king declared war on his northern foe. Maspero says the story has several parallels. However that may be,

[2]*II Kings* 23:29, *Jer.* 44:30.

[3]Kyle, *Moses and the Monuments*, page 125 ff.

[4]James Barkie, *Egyptian Papyri and Papyrus Hunting*, Chapter V.

a bitter struggle now began which ended in the establishment of Egyptian supremacy throughout all the land of Egypt. The first Theban princes waged an unequal contest against their northern rivals. Gradually, however, the Egyptian armies stood their ground; slowly the Asiatics were driven back upon their northern capital. Then appeared the heroic Aahmes. He defeated the foreigners heavily in the field and compelled them to take refuge within the walled encampment at Avaris. Attacked by land and sea forces, the Hyksos were made to yield their last stronghold on Egyptian soil and retreat into Canaan.

To safeguard Egypt from further and repeated invasion, Aahmes saw that it was necessary not only to drive out the invaders, but to crush them beyond possible recuperation, so he pursued the enemy with relentless fury. The fugitives had seized the fortified city of Sharuben, a city of South Palestine, long years afterwards allotted to the tribe of Simeon. Aahmes laid siege to the city and destroyed it, but the Hyksos were yet to trouble him. The enemy having been driven out, peace established and Egypt brought once more under the rule of one scepter, the ancient glory of the Nile country began to rise from its ruins.

If the question is asked, why were not the Hebrews expelled with the Hyksos, the answer must rest upon the fact that they had not entered the country as usurpers. They had not come as conquerors but as a pastoral people given to pastoral pursuits. To have driven out the Hebrews would have been a great economic loss to Egypt. For upward of three hundred years Lower Egypt had been under the sway of a

foreign power. The war of expulsion left large sections of the country impoverished, devastated and deserted. Repopulating the land and rebuilding the waste places was necessarily a slow process. Under such conditions the Egyptians were no more disposed to drive out the Hebrews than were the Southern States to free the slaves. So the Children of Israel were made bondmen and pressed into all manner of service in the program of rehabilitation.

Aahmes, aside from being a great warrior and builder, seems also to have possessed a genius for organization.

"It is evidently in large measure to him" (Aahmes I) says Breasted, "that we owe the reconstruction of the state which was now emerging from the turmoils of two centuries of internal disorder and foreign invasion. This new state is revealed to us more clearly than that of any other period of Egyptian history under native dynasties, and while we recognize many new elements surviving from earlier times, we discern also much that is new. The supreme position occupied by the Pharaoh meant a very active participation in the affairs of government. He was accustomed every morning to meet the vizer, still the mainspring of the administration, to consult with him on all the interests of the country and all the current business which necessarily came under his eye. Immediately thereafter he held a conference with the chief treasurer. These two men controlled the chief departments of government, the treasury and the judiciary. The Pharaoh's office, in which they made their daily reports to him, was the central organ of the whole government where all its lines converged. * * * * The internal

administration required frequent journeys to examine new buildings and check all sorts of official abuses. * * * * Early in the XVIII Dynasty, therefore, the increasing business of government constrained the Pharaoh to appoint two vizers, one residing at Thebes, for the administration of the south, from the cataract as far as the nome of Suit; while the other, who had charge of the region north of the latter point, lived at Heliopolis."[5]

From the very beginning of his rule Aahmes I came in vital contact with the Hebrews. He came in touch with them when he drove out the Hyksos; when he organized the government of the Delta, including Goshen; and when he stationed a section of his army in Lower Egypt. It is certain he had abundant opportunity to observe them on his frequent visits in the Delta. Their vast numbers inspired him with fear. The inscriptions from his reign give us a clear insight into the state of affairs that moved him to enslave the Children of Israel. His newly founded empire was threatened on every hand. To the south the Nubians were ready to march upon Thebes. He was compelled to raise the siege of Avaris and hasten to meet an attack south of Thebes. Successful in the south, he hurried north again to resume his warfare against the Asiatics. Having expelled the Hyksos, he was once more called upon to renew his war against the Nubians. Then followed another futile attempt of the Hyksos to regain a foothold in Egypt under the leadership of one Aata. No sooner had he made his frontiers safe but he must cope with rebellion in Lower Egypt. A certain

[5]*Cambridge Anc. History,* Vol. II, page 43 ff.

Egyptian Noble, Teta-aan, rose to challenge his sovereign rule. The insurrection collapsed, and the rebels were put to death. In the twenty-first year of his reign he led another attack upon Syria.[6]

It is against this background of incursion from the south by the Nubians and the north by the Hyksos and uprisings within the land that we must read Exodus 1:9-10. "And he said unto his people, Behold the people of the Children of Israel are more and mightier than we; come on, let us deal wisely with them; lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." The expression "up out of the land" (Ex. 1:10) literally means to go south up from Goshen. The fear was not that Israel would depart out of the land, but that they might make common cause either with some rebellious subject like Teta-aan, or join forces with the Libians from the west or the Asiatics from the northeast and conquer Thebes, an aspiration which the Hyksos had never realized. It will be noticed with what remarkable accuracy the Exodus story fits into the framework of contemporary Egyptian history.

[6]Weigall, *Hist. of the Pharaohs*, Vol. II, page 251. Hall, *Anc. Hist. Near East*, page 226. Breasted, *Cambridge Anc. Hist.*, Vol. II, page 40 ff.

CHAPTER II

THE GARRISON CITIES

"And they built for Pharaoh treasure cities, Pithom and Raamses" (Exodus 1:11).

NO ACCOUNT of the sojourn of Israel in Egypt can be written without offering a solution as to the identity of the builder of the Garrison cities, Pithom and Raamses.

At the close of the last century, archeologists announced with startling effect that the cities Pithom and Raamses had been definitely identified. Petrie announced that he had found the site of Raamses at the modern village of Tell er-Retabeh. In 1883 Naville reported that he had uncovered the ancient city of Pithom at the village of Tell el-Maskhuteh. Both cities were located within the boundaries of the Wady Tumilat; the land of Goshen.

The XIX dynasty theory of the Oppression and Exodus was framed principally upon Petrie's discovery of the supposed site of Raamses. Ramses II was believed to be the Pharaoh of the Oppression and his son, Merenptah, the Pharaoh of the Exodus. A great array of scholars accepted the conclusions of Petrie and Naville. So certain were they of their ground that the pronouncement of Sayce may be taken as representative of the whole school when he says: "Unless we deny the historical accuracy of Exodus 1:11, the date of the Exodus is definitely fixed."[1]

[1] *Hastings Dictionary of the Bible III*, page 887.

Whether or not Raamses and Pithom have been correctly identified is still an open question.[2] Petrie's excavation upon the site of Tell er-Retabeh led him to conclude that the history of the city dates back to the early dynasties. The foundation deposits were abundant and varied from the IX and XII dynasty periods. The remains of the above dynasties were buried from twelve to fifteen feet below the XVIII and XIX dynasty buildings. Prof. Peet has pointed out that the contention that Tell er-Retabeh is a "store city of Ramessu II" rests upon a mis-translation of the title: "overseer of granaries" which should be in reality "overseer of foreign lands." It is also of importance to notice that the name of the city has not been recovered.[3] The plain truth of the whole situation is this, no evidence has been unearthed either at Tell er-Retabeh or Tell el-Maskhateh to substantiate the XIX dynasty theory that Ramses II was the builder of the Garrison cities mentioned in Exodus 1:11.

The most damaging evidence against the Ramses II theory of the Oppression came in 1896. In that year Petrie discovered the now famous Merenptah Victory Stela at Thebes.

The translation of this stela loosened the whole foundation upon which the advocates of the XIX dynasty theory had so confidently built. The inscription brought to light that Merenptah, not later than the fifth year of his reign, but more probably the third, had waged a campaign in Syria-Palestine in

[2]Clay, *Light on the Old Testament*, page 267. Prof. Clay regards Naville's evidence for the identification of Pithom as insufficient.

[3]*Egypt and The Old Testament*, page 83 ff.

which he lists among conquered peoples, Israel. Certain important consequences followed this discovery. Obviously, if Merenptah was the Pharaoh of the Exodus, Israel could not be in Palestine in the fifth year of his reign, for that would rule out the Bible statement that Israel sojourned in the wilderness forty years following the Exodus.[4] The attempt to show that the Israel, Merenptah encountered in Palestine, was either Hebrews who had not gone down into Egypt, or Israelites, who had preceded their brethren to the promised land, fared no better. For the scriptures are silent concerning a remnant that remained when Jacob descended into Egypt,[5] and it knows of only one Exodus.[6] The Victory Stela established definitely that Israel had settled in Canaan at the time of Merenptah and that the Exodus must therefore have occurred at an earlier date. It would moreover, be difficult to fit the reign of Ramses II and Merenptah as the Pharaoh of Oppression and Exodus respectively into the scheme of Bible Chronology. Ramses II ruled for sixty-seven years. Now, if Moses were born during his reign, it is impossible that he could have attained the age of eighty[7] in the fifth year of Merenptah's reign.

At one point the opponents of the XVIII dynasty version of the Exodus as well as its proponents present a united front: the name Ramses does not occur on the records prior to the XIX dynasty. The one school holds that the city, Raamses takes its name from the Ramesside times and therefore makes an earlier date

[4]Prof. Breasted, *The Biblical World*, 1897, page 68.
[5]*Gen.* 46:1-7.
[6]*Ex.* 24:4.
[7]*Ex.* 7:7.

for the Exodus impossible; the other, while it accepts the XVIII dynasty interpretation, urges that the use of the name is an anachronism. The Book of Exodus, it is contended, was written nine hundred years after the event, and tradition not having preserved the correct name, the scribe substituted an equivalent from his knowledge of the geography of the Delta. Clearly, if the name Ramses can be shown to have occurred earlier than the XIX dynasty times, the most persistent objection to the XVIII dynasty interpretation has been removed and the XIX dynasty theory collapses like the "one hoss shay," "all at once and nothing first."

"It is often assumed that no city called Raamses could have existed before the time of Ramses II, or the fourteenth century B. C., though even before Ramses I the name occurs as that of a brother of Haremhib under the XVIII dynasty. The usual translation, 'Child of Ra' is grammatically incorrect in Egyptian, and as 'Ra' was an ancient name for the 'sun' it seems probable that a town may have borne the title 'Ra created it' very early."[8]

The name Ramose occurs on a tomb from the time of Amenhotep III. It is still more startling to find the name Rames as that of a prince in the XVII Egyptian dynasty.[9] In the light of the foregoing, there can remain no uncertainty as to the actual use of the name Ramses in the XVIII dynasty; and that it may have a very great antiquity is suggested by the fact that the

[8]*International Standard Bib. Ency.,* page 2520.
[9]Budge, *Book of Kings,* Vol. 1, page 105.

word Rames was in use even prior to the XVIII dynasty.[10]

Who then was the builder of the Garrison cities Raamses and Pithom? We venture to suggest that it was Aahmes I. Upon the expulsion of the Hyksos it was the most natural thing that the Pharaoh who knew not Joseph, should at once follow the custom of his great predecessors in fortifying the weakest point on the eastern frontier.

During the Hyksos rule, there was no particular attempt to guard against invasions from that direction. But upon the expulsion of the Asiatics, it again became a most strategic point, one which would be in constant danger of attack. While there are no inscriptions bearing on the building activities of Aahmes I in the eastern Delta, their absence is not surprising. The monuments from the reign of this king are few indeed, and moreover, the records of Egyptian history in the Delta have fared very sadly, a matter which must be constantly borne in mind.

There is however a very illuminating historic parallel that lends some force to our contention that the Pharaoh who knew not Joseph built the garrison cities. When Amenemhet I had founded the XII dynasty, "One of the first acts of his reign was the expelling of the Semitic settlers from Lower Egypt, and the building of a great wall apparently across the Wady Tumilat, the eastern caravan route into the Delta, 'so as to prevent the Asiatics from entering Egypt even to ask for water to give their cattle to drink'—"[11] But this defense was more than a wall

[10]Canon Cook, *Speaker's Com. Exodus,* page 486.
[11]Weigall, *Hist. of the Pharaohs,* Vol. II, page 40.

erected to serve as a barrier against the enemy. Erman, following his observation that even in modern times this has been a strategic place in the military operations of the English in Egypt, says: "Under the Middle Empire, if not earlier, a great fortress was built there, 'the wall of the monarch,' which is erected to keep off the Asiatics, it was garrisoned and from the top men were always on the look-out for the enemy."[12] The almost identical situation which led Amenemhet I to fortify the Delta without delay, obtained when Aahmes had expelled the Hyksos. With the Hebrews whom Aahmes viewed as an enemy in possession of Goshen, and the Asiatics threatening constant invasion, the fortification of this section became an immediate necessity to the safety of the Empire.[13] Moreover, the residence of the Hebrews in the Wady Tumilat, the land of Goshen, solved the labor problem. Weigall surmises that the fortifications of Amenemhet I in the Wady Tumilat were built of "Sunbaked bricks." History seems to have repeated itself also in the building material used in the construction of the garrison cities, for Ex. 1:14 states, "And they made their lives bitter with hard bondage in mortar and brick."

Three things seem quite firmly established: Ramses II is not the Pharaoh of Oppression and builder of the Garrison cities; the name Ramses does occur in the XVIII dynasty; and that Aahmes would naturally build Garrison cities in the Wady Tumilat as part of a general plan fortifying the frontiers against the inroads of the Asiatics. Enough has been said to show

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[12]*Life In Ancient Egypt,* page 526.
[13]Sir Erasmus Wilson, *Egypt of the Past.*

that the sacred narrative bears all the earmarks of a record of contemporary events and not a compilation made nine hundred years after the event it chronicles.

CHAPTER III

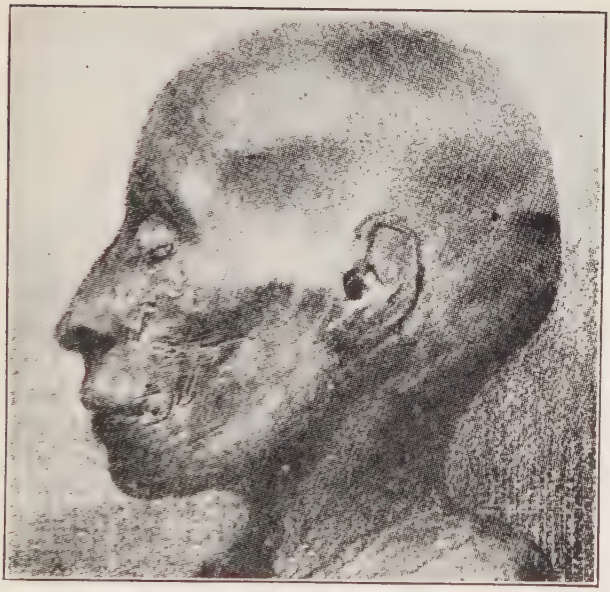
THE BIRTH OF MOSES

"And the king of Egypt spake to the Hebrew midwives, of whom the name of the one was Shephrah and the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool: if it be a son, then ye shall kill him: but if it be a daughter, then she shall live" (Ex. 1:15-16).

THE question eagerly asked by all Bible students is, who was the Pharaoh that decreed the "slaughter of the innocents?" The Exodus occurred in 1447 B. C. Moses was eighty years old at the time of the Exodus, consequently he was born about 1526 B. C.[1] As Thutmose I ruled from 1533 to 1508 B. C. Moses was born in the eighth year of his reign. Incidentally, the Exodus story sheds light upon the approximate year the decree was issued. Aaron, the brother of Moses was three years his senior. That Aaron was born under the same edict when a prize was set upon the head of every male child is not probable. And since Aaron was born in 1528 B. C. the decree must have been promulgated sometime between the years 1528 and 1526 B. C. How long it remained in force is uncertain.

The Pharaoh at whom history points an accusing finger Maspero has described as follows: "The king was already advanced in age at the time of his death, being some fifty years old to judge by his incisor teeth which were worn and corroded by the impurities

[1]Subtract one year. See chapter on chronology.



THUTMOSE I, WHO ISSUED DECREE
TO KILL ALL HEBREW MALE
CHILDREN

of which the Egyptian bread was full. The body, though small and emaciated, shows evidence of great strength, the head is bald, the features refined, and the mouth still bears an expression characteristic of shrewdness and cunning."

On his way to Egypt God declared to Jacob: "Fear not to go down into Egypt for I will there make of thee a great nation." And God kept faith with His friend. For, "The more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the Children of Israel." The Hebrew under the lash of the taskmaster, whether in the stone quarries, brickyards or in the fields, labored with undiminished energy. He was irrepressible. The birth rate did not fall. On the contrary it increased and to the Egyptian at an alarming ratio.

The reign of Amenhotep I (1554-1533 B. C.) seems to have passed with no unusual attempt at repression of the Hebrews. He conducted few military campaigns. The records indicate, however, that he launched an extensive building program. But in the main his rule appears to have been uneventful. His successor, Thutmose I, adopted a very extraordinary policy of extermination. It resembles more the diabolical cruelty of an Assyrian ruler than that of an Egyptian king. It should, however, be looked upon, not as an arbitrary act, but as an expedient dictated by the fear of a slave uprising. On a pylon at Karnak Thutmose I declares, "that he has brought order in place of rebellions which appeared in Lower Egypt."[2] And Maspero refers to the fact that subsequent to his Syrian expedition

[2]Petrie, *Hist. of Egypt*, Vol. II, page 66.

trouble broke out in Lower Egypt.[3] Whether or not the Hebrews were directly implicated in those uprisings we do not know. But the inhuman policy of persecution inaugurated by the very first king of the dynasty to check their increase, naturally nursed their hostility toward the Egyptians. Thutmose I had good reasons to suspect them of sympathy with the enemies of the empire. In taking over the reins of government, he was compelled at once to wage war against the Nubians. Somewhat later, just when the records do not state, he discovered that the Syrians were leaguing themselves with the people of Naharin against Egypt. Within the borders of the empire the Israelites presented a menace to peace and security. They had entered Lower Egypt as a tribe, then populated a whole district and finally spread throughout the land. They had been made hostile through wanton oppression, and now the king resorted to a most barbarous measure of repression, the killing of their male children.

The responsibility for the execution of the murderous edict is placed upon the midwives. In the circumstance that only two are mentioned, many have been led to doubt that the Israelites could have numbered between two and three million people at the exodus. One must however bear in mind that an interval of eighty years elapsed between this decree and the exodus. It has been suggested that the number of midwives mentioned stands in some relation to the fact that on the birth monuments of Hatshepsut and Amenhotep III two goddesses are represented as officiating in that capacity.[4] The solution has also been

[3]Maspero, *Hist. of Egypt,* Vol. IV, page 342.
[4]E. Doumergue, *Mosebogerne I Nyt Lys,* S. 123.

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offered that the two midwives whose names are mentioned were the heads of their guilds. It is very probable that the text itself offers the best solution of the difficulty. When the midwives are called to account for their failure to carry out the king's command, they give as the reason, "the Hebrew women are not as the Egyptian women; for they are lively and are delivered ere the midwives come in into them." Travelers in the east have observed that in many sections there are no professional midwives. Mothers wait upon their daughters. Sometimes mothers wait upon themselves. One traveler relates that he saw a mother being delivered in a field several miles from the nearest village. Not long after he reached the village the mother with her child arrived.

"During a period of sixty centuries," says Dr. Sobky, "the essential life of the Egyptians has undergone but few changes. They still retain the essential peculiarities of manner and custom which the united testimony of their monuments and the literature of the past reveal to us as characteristic of the ancestors. Among the customs handed down and preserved in this way, few are more interesting than those which surround the birth of the child." And speaking of midwives, the author says: "There are two orders of midwives. The first order are graduates of the school of nurses and midwives attached to the Government School of Midwives.* * * * The second order of midwives are the traditional ones that keep up the old state of things. They learn their art from the mothers or old relatives, and before they can be recognized by the government, pass some kind of perfunctory examination in order to obtain a license. They usually

come from the lowest classes and they reign supreme." Referring to the use of the birthstool, which is still used in the country districts, he remarks: "This method of delivery is extremely ancient and we find it adopted in exactly the same manner since at least the XVIII dynasty."[5]

In view of the extreme and arbitrary power possessed by the midwives of the second order, to which belonged, presumably, those mentioned in the text, it was not a difficult matter to circumvent the king's order. The ease with which the Hebrew mothers accomplished their labor in child birth and the ingenuity a mother's love always commands under stress made the execution of the decree almost inoperative.

There is an act of barbarism recorded of Thutmose I staged perhaps to overawe his enemies, yet it shows the temper of the man when aroused. His first military campaign was waged against the Nubians to the south. He defeated them in battle and vanquished their king in personal combat. On his return to Thebes he dangled the lifeless body of the king from the prow of his royal ship.

Death came to sadden the life of the king. Two of his sons to whom he was very much attached died. Whether the death of his two sons and the grief he bore served to mitigate the severity of his attitude toward the Hebrew children we do not know.

[5]*Ancient Egypt,* 1922-1923, page 9 ff.

CHAPTER IV

THE WATERS OF THE SUN

"And when she could not longer hide him, she took for him an ark of bulrushes, daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him" (Ex. 2:3-4).

WHEN the mother of Moses could no longer with safety hide her child in the home, she sought a new place of concealment for him amid "the flags of the river's brink." It is generally assumed that the ark of bulrushes with its lone passenger was set afloat on the waters of the sacred Nile. This interpretation prevails in the portrayals of the incident both in art and literature. In some versions of the story Moses is "planted" on the spot where it is anticipated Pharaoh's daughter will find him. A glance at the map of Lower Egypt with reference to the geographical location of Goshen will force a different construction upon the narrative. The section of the Delta, anciently known as the land of Goshen, lies to the east of the Nile, comprising the present Wady Tumilat Valley. Now as the Hebrew settlements centered in this valley, and especially must this have been true at the birth of Moses, and since the Nile does not flow through Goshen, it is highly improbable that the author of Exodus had in mind the Nile river. It is of course not beyond the bounds of possibility that Moses was born near the Nile, but it is not probable. However, the sacred narrative does presuppose a body

of water coursing through the Hebrew settlements. That there was at this time a channel, and of navigable size, connecting the Nile and the Red Sea, is fully attested by the monuments.[1] In the time of Ramses III it was silted up, but at this period it was the chief artery of commerce between the Nile and the Red Sea. The modern railway through this section parallels in the main the bed of this ancient stream. Referring to this body of water, Toffteen says: "This canal can be nothing else than the old canal of Wady Tumilat, where lately the Ishmalieh canal was dug. It started near Cairo, passed Heliopolis, Northern Heliopolis, and Belbies, turned eastward at Abbaseh, passed Raamses (Tell el-Kebir) Tel el-Rotabieh, Pithom (Tel el-Muskhutah) and flowed into Lake Timsah at its northern end. 'The water of the sun' thus flowed through all the land where in 'P' we find traces of the Hebrew settlements."[2] Breasted speaks of this same waterway as an artery connecting the Nile and the Red Sea. It is sometimes referred to as the Middle Kingdom Canal.[3] Nor does this interpretation work violence upon the text, for the Hebrew term as applied to the streams of Egypt is quite elastic and may mean "a channel for water."[4] Moreover, it seems that the banks of the waters of the sun would afford more security and admit of greater vigilance in guarding the child.

In fact it may have been the proximity of the home to the canal waters that suggested the ingenious eva-

[1]Sir J. W. Dawson, *Egypt and Syria,* page 55.
[2]Prof. Toffteen, *Historic Exodus,* page 149.
[3]Prof. Breasted, *Cambridge Ancient History,* Vol. 2, page 62.
[4]Kyle, *Moses and the Monuments,* page 45.

sion of the cruel decree. For most assuredly, when the princess with her maidens came upon the sequestered spot where Moses was hid, her venturesome nature had led her far from the beaten paths of royalty. The circumstance that Moses was found by the princess while visiting at Heliopolis, suggests that his birthplace may have been one of the Hebrew communities, bordering the Middle Kingdom Canal as it skirted that royal city. Under the land division system which seems to have obtained from the early period of the dynasty, it seems probable that his parents lived on "riverside land" which was held by husbandmen and subject to taxation. For the middle land was the divine fields, the property of the gods and worked by serfs. While the land on the desert edge was tilled by the soldiers, who kept the highways open and stood ready to repel invasion.[5]

The attempted reconstruction of the background of this beautiful story of a mother's heroic efforts to save her child has led to the discovery that at the time of Moses the "Waters of the Sun" was a navigable stream flowing through Goshen. It is moreover, in the light of the above suggestions that the story receives its proper setting and becomes at all intelligible.

[5]Petrie, *Social Life In Ancient Egypt*, page 12 ff.

CHAPTER V

HATSHEPSUT, PHARAOH'S DAUGHTER

"And when he was cast out Pharaoh's daughter took him up and nourished him for her own" (Acts 7:21).

Who was this pharaoh's daughter whose maternal instincts conquered race hatred and adopted as her own a son of the persecuted Hebrews? Is it possible with any degree of certainty to establish her identity?

IT WAS Thutmose I who decreed the "slaughter of the innocents." The birth of Moses, 1526 B. C. occurred during his reign. Now the right of Thutmose to the throne of Egypt rested largely on his marriage to Aahmes, the daughter of Amenhotep I and his queen Aah-hetep II. By Aahmes, Thutmose had two sons and two daughters. The last statement is of importance in establishing the identity of the princess. According to Maspero the eldest son died very young; the younger shared his father's crown for a brief period. And it is of singular interest to learn that he held a government position in the Delta.[1] But he, too, died early. Also a younger daughter died in early youth. This left the king an only daughter. Hall says of this princess: "Hatshepsut was the eldest and sole surviving member of the royal house directly descending from Aahmes the Liberator."[2]

Hence it is reasonably certain that in 1526 B. C. when Moses was born, there remained living of the

[1]Maspero, *Hist. of Egypt,* Vol. IV, page 343.

[2]Hall, *Anc. Hist. Near East,* page 288. See also *Jones' Anc. Hist. from the Records,* page 98.

children of Thutmose I and his wife, Aah-hetep II, an only daughter between the ages of fifteen and twenty.

Now then, if Moses was born in the reign of Thutmose I and if at the time of his birth (1526 B. C.) there remained living an only daughter, as the records indicate, then this princess can be no other than the Pharaoh's daughter of the Exodus Story. She was the heir-apparent to the throne of Egypt. The Bible designates her constantly as "Pharaoh's daughter." And as showing how accurately the sacred narrative mirrors the life of the times, Howard Carter in 1916 translating the inscription on the Sarcophagus prepared for her, but never used, found again and again the term "Pharaoh's daughter" referring to this very princess;[3] thus the author of Exodus in speaking of the princess employs the very term by which she was familiarly known at court. The designation of the princess as Pharaoh's daughter and not as queen is another evidence of historical accuracy, for it was several years later that she became ruler of Egypt. (1509-1486 B. C.) History knows this princess as Hatshepsut. The name means: "First of the Court Ladies." The identification of the princess as the Pharaoh's daughter who found the child Moses, finds a strange corroboration in the writings of the Jewish historian, Josephus. He refers to her under the name Thermutis.[4] But it is not difficult to understand how Thermutis may be a corruption of Thutmose, her father's name. Maspero has given us the following pen picture: "The portraits of her which have been preserved represent her as having refined features,

[3]*Journal of Egyptians,* Arch. IV (1917), page 114 ff.
[4]Antiq., Book II, Chapt. IX.

with a proud energetic expression. The oval of the face is elongated, the cheeks a little hollow and the eyes deep set under the arch of the brow, while the lips are thin and tightly closed. Indeed she refers to herself as a beautiful maiden,"[5] and this is translated from the monuments: " 'the princess grew up' greater than anything, more beautiful to behold than anything. Her majesty grew up to be a beautiful maiden, fresh in her youth."[6]

That Hatshepsut could defy her father's ukase and adopt one of the Hebrew children, must be viewed in the light of the fact that about this time she had been made coregent with her father. In 1509 B. C. she ascended the throne in her own right. But we shall be reminded that the kings of the XVIII dynasty resided at Thebes and that there is no evidence that Hatshepsut ever came in contact with the Hebrews in the North Country.

Assuming now that Moses was born in Goshen, for the condition of servitude had dispersed them throughout the land, is there evidence to show that Pharaoh's daughter even left Thebes, the seat of Empire, to visit in the neighborhood of the Hebrew settlement in the Delta? The program of reconstruction in the Delta, the section laid waste by the Hyksos expulsion, launched by Aahmes was continued by every subsequent king of the XVIII dynasty including Hatshepsut's father. Furthermore, not only did Thutmose I march his army in the neighborhood of the Hebrew settlement on his Asiatic campaigns, but he

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[5]Maspero, *Hist. of Egypt,* Vol. IV, page 148-149.
[6]Blackman, *Luxor and its Temples.*

stationed a section of it in the Delta. At Heliopolis was centered the administrative authority of the North Country. Hatshepsut's brother, we have noted was associated with his father in the government of the Delta and was presumably located at Heliopolis. According to law and custom the king must make frequent tours of inspection of public works. The inspection of public enterprises naturally brought Thotmose into the Delta. And as the Hebrews were engaged on public works, the king must necessarily have come in direct contact with them. That members of the royal family accompanied the king on these excursions into the North is certain. Hatshepsut being heir-apparent to the throne would naturally at times accompany her father on his journeys in the North. We have laid then in the laws and customs of the time a sufficient foundation on which to predicate with almost absolute certainty the contact of Hatshepsut with the Hebrew children as the Exodus declares. Fortunately the monuments answer the question directly in a most illuminating fashion. Quoting from Blackman: "Apparently she (Hatshepsut) went on several journeys with her royal father to Lower Egypt, and on every occasion all the gods and goddesses of the land met her and showed her the good way. They came and brought her all the life and the good fortune that they could bestow, and they accompanied her with their protection. One led the other and they went round about her every day. They said: 'Welcome, welcome, daughter of Amon! Behold thou thine administration in the land. Thou dost dispose it. Thou does restore what is decayed in it.' It would seem that every Pharaoh in order to legitimize his rule had to visit Re-Atum in his temple

at Heliopolis, there to be recognized as his offspring and king."[7] Prof. Breasted discussing this journey to Heliopolis says: "Having actually, during her father's lifetime, made a journey with him to the North, she now slightly warps its purpose (of which we really know nothing) and represents the journey as the occasion of an acknowledgment of her coming kingship by all the gods of Egypt as she proceeds to Heliopolis to be crowned by Atum."[8] Thus we are furnished with a definite answer to the question touching Hatshepsut's visit not only to the Delta but to Heliopolis which is located in the very neighborhood of the Hebrew settlement. It was while walking with her attendants along the "river's brink" that skirts Heliopolis, that she found the Hebrew child secreted among its flags. The child was weeping. To the princess its beauty and tears were irresistible. She adopted him as her own child. Once again the monuments have given us a definite Egyptian setting and background for what has seemed to many but a beautiful legend.

The advent of a woman upon the throne of the Pharaohs wrenched violently the custom and tradition of the Nile Country,[9] and although she had solar blood in her veins, for all the rulers of Egypt were thought to be descendants of the gods, yet she found it necessary to strengthen her claim to the throne by causing to be depicted upon the temple walls of Deir-el-Bahri her supernatural conception and birth.

This highly gifted "daughter of Pharaoh" upon seizing the reins of government, summoned the mem-

[7]A. M. Glackman, *Luxor and its Temple.*
[8]*Ancient Records Egypt,* Vol. II, page 89 ff.
[9]She was not the first queen to rule Egypt.

SENMUT, QUEEN HATSHEPSUT'S
TUTOR AND ARCHITECT

bers of the cabinet and informed them that she would rule as a man. And she did. She dressed in male attire and sculptured portraits show her wearing a false beard.

Hatshepsut loved peace. But she governed with a firm hand. Neither Egypt nor any of her foreign vassals attempted a serious insurrection during her rule. It is a fine tribute to her statecraft.

It is rather unfair to the memory and ability of this great woman when some historians blame her administration for the revolt of foreign possessions following her death. That was an occurrence that followed upon the death of some of Egypt's greatest warrior kings. It is rather difficult to understand how Thutmose III could have taken the field with a highly trained army, immediately upon Hatshepsut's death, if while she lived, the military establishment had not been maintained at its usual standard of efficiency.

The truth is that, the husbanding of the national resources during Hatshepsut's regime, contributed much to the success of the brilliant military campaigns of Thutmose III in Syria-Palestine.

The country prospered under her rule. She operated the turquoise mines in Sinai; built a temple in that neighborhood; and carried on extensive reconstruction work in the Delta as she testifies in an inscription at BeneHason. One of the amazing features in the reign of this woman is that two granite obelisks weighing 300 tons apiece and 98 feet high were quarried, dressed, freighted down the Nile from Aswan to Thebes and erected within seven months. The queen herself helped measure out the electrum, a white gold and silver amalgam used in beautifying the obelisks.

And so plentiful was it that, like grain, it was measured out by the bushel. But the greatest monument to the memory of this queen is her temple at Deir-el-Bahri. In boldness of conception, in grandeur of scale and beauty of setting it is unsurpassed in the history of Egyptian architecture.

That this "Pharaoh's daughter" was possessed of unusual strength of character and determination is evident from the circumstance that she kept her half-brother, Thutmose III, in check, in fact he was but a shadow king, until death forced her to lay aside the sceptre.

An interesting side light on her character is furnished by her childhood tutor, Senmut, who later became her architect and one of her chief advisors. He has recorded that she had many pet cattle, each having its own name, while one was singled out as her favorite, "the red."

This Pharaoh's daughter, by nature kind and sympathetic, possessed of great energy and executive ability must be rated as one of the greatest women rulers of all time. In her Moses and the Hebrew people found a mighty patron.

CHAPTER VI

THE TRAINING OF A PRINCE

"And the child grew and she brought him unto Pharaoh's daughter and he became her son and she called his name Moses, and said because I drew him out of the water" (Ex. 2:10).

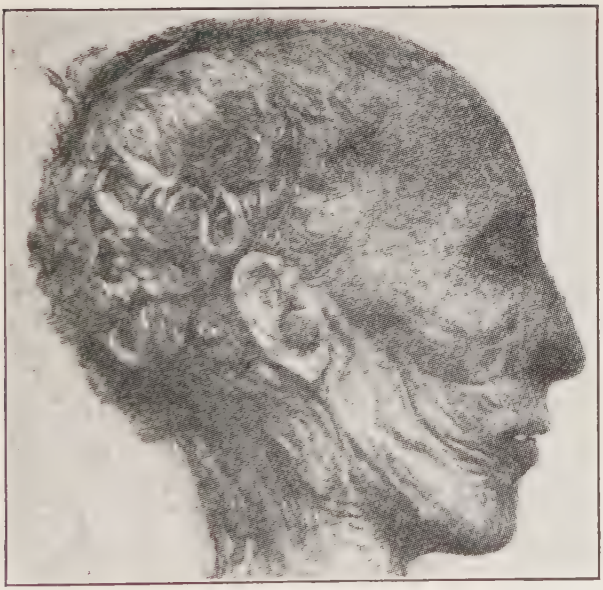
MOSES was reared at one of the most resplendent courts in all the long annals of Egyptian history. The queen summoned to her council an illustrious company of men. There was Senmut, the great architect; Hapusonb, the Prime Minister, who according to Weigall united church and state; Nehesi the Treasurer, that adventurous genius who commanded the expedition to the land of Punt. Great military leaders, skilled engineers, superb artists, savants of profound learning, naturalists whose accurately recorded observations are amazing, added luster to the court. Foreign ambassadors from distant lands and the isles of the sea take their place in that gorgeous pageant moving through the palace of the queen. Under her guiding hand Egypt developed in industry, commerce and fabulous wealth. But in the days before Hatshepsut became sole ruler of the land, while she held the reins of government jointly with her father, there was a young lad in tutelage at the court, destined to greater distinction than any Pharaoh, and whose fame was to outlast the glories of Egypt. For a brief period his destiny rested in the hands of his sister, Meriam, stationed at the "river's brink" to watch the ark with its

precious cargo. And so it came to pass that Pharaoh's design to destroy the Hebrews through the slaying of their male children, under the guidance of Divine Providence, brought one of them, their deliverer, into his own palace. Maspero says Hatshepsut was not married during her co-regency and therefore had no children of her own.[1] That fact may account to some extent for the eagerness with which she adopted the Hebrew child. Tradition relates, and Scripture lends it plausibility that Moses was singularly beautiful as a child.[2] That may have been an additional factor in his adoption. Now it will be observed that it was the princess who named the child Moses. And while the name means "brought forth" or "drawn out" because, as she said, "I drew him out of the water," the name in part bears a resemblance to that of the ruling house of Egypt. The name Moses or Mes is Egyptian.[3] And Steindorff holds that the name is obviously the Egyptian Mesu, "the child."[4]

While one would naturally expect her to share in her father's and the court's antipathy toward the Hebrews, which alone would prove an effective barrier against befriending one of its members, it is very illuminating to find recorded, in her own words, her independent judgment and generous nature, saying: "Her spirits inclined towards foreign peoples."

Following Egyptian custom, Moses would remain in the custody of his mother until his fourth year when he would be transferred to the care and keeping of

[1]Maspero, *History of Egypt*, Vol. IV, page 348.
[2]*Josephus Antiq.*, Book II.
[3]Hall, *Ancient History*, page 282.
[4]Petrie, *Res. in Sinai*, page 202.



THUTMOSE II, HUSBAND OF
HATSHEPSUT

Hatshepsut who had adopted him, and it is to this event that the words of Exodus 2:10 allude. We may be certain that the princeling, under his mother's care, was not forgotten by Hatshepsut. Among other things, toys, so dear to a child's heart, were given him. Crocodiles, wooden cats with crystal eyes, movable jaws and sharp teeth; balls of leather stuffed with straw; and jointed wooden figures made to jump and dance by jerking strings were common toys.

The adoption of Moses into the royal family and his training with the princes at the court was an ancient custom in both the Old and Middle Empire. As a prince, Moses was distinguished by his special robe, as also by his shorn head, save for a sidelock, the badge of royalty.

According to the custom of schooling, Moses would be taught to write, which was fundamental; and also instructed in ethics, practical philosophy and good manners. "Lessons were over at noon, and then the children rushed off, shouting for joy." Discipline was enforced: "Spend no day in idleness, or thou wilt be flogged."[5]

At the military school, known as the Royal Stable for Education, he received training for a career in the army. After the preliminary schooling came the university. Tradition says Moses was trained at Heliopolis. It is the most ancient seat of learning in the world. Necessarily he studied geometry, astronomy, literature, law and perhaps medicine. The professors of the university were also the priests of the temple. "The Temple courts were crowded with foreigners eager-

[5]*Civil. of the Anc. Egypt,* page 14 ff.

ly seeking the benefits of the magnificent library and the thorough scientific training. All the master minds of antiquity seem to have been educated here, and the university roll presents a brilliant galaxy of names. Moses there became learned 'in all the wisdom of the Egyptians.' Solon, the great lawgiver, owed his system to the teaching of the priests. Plato followed, and has left the records of his debt for us to judge how great indeed was his Alma Mater."[6]

As a child, Moses had learned to know and adore the one true God of Israel. Never, perhaps, in all the history of the world has religious training in the home played so conspicuous a part in keeping alive religious faith, as at this period in the history of Israel; a desolate period indeed, void of any special revelation from Heaven. Moses is a conspicuous example of the influence of religious nurture in early youth.

Initiated into the mysteries of religion at the temple school he was taught, in the words of Sir Wilkinson, that the various deities were mere emblematic representations of the one true God. For the priests who entered into and understood the mysteries of their religion, believed in one Deity only. According to Philo, it was this kind of instruction Moses received from his Egyptian teachers.

How Thutmose I reacted to the fact that one of the Hebrew children, whom he ordered killed, had been spared, brought to court and adopted into the royal family, we do not know. Who but the princess dared defy the royal edict; she, his only remaining child of

[6] *Civil. of the Anc. Egypt,* page 20.

royal blood, whom he had designated the future ruler of the land of the Pharaohs? Sovereign by nature, she dared beard the lion in his den.

How long the murderous decree remained in effect, when and by whom rescinded we are left to conjecture. That Hatshepsut had a part in abolishing it we may well believe. Her essential humaness and growing dominance in the affairs of government support that view. The womanly wisdom and kindness with which the Exodus narrative accredits her is in perfect accord with her character as depicted on the monuments.

CHAPTER VII

WAR AND ROMANCE

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22).

"MOSES was learned in all the wisdom of the Egyptians." Well, the modern world, boastful of its achievements, is still charmed and amazed at the skill and wisdom of the ancient Egyptians. The XVIII dynasty was perhaps the most illustrious in all the history of Egypt. Her architecture is not only "the most majestic, but also the most perfectly constructed, that man has ever achieved." In portrait sculpture, her artists equalled the Greek masters of the third century B. C. In the small arts she attained in some respects a degree of perfection which even today is the despair of modern craftsmanship.[1]

In medicine, their materia medica was extensive. The Ebber's Papyrus enumerates 700 substances having medicinal properties. They wrote books on anatomy; practiced surgery; specialized in the treatment of disorders; applied anasthetics, and seem to have known something about the circulation of the blood.[2] In astronomy, "All the classic authors agree that their observations and records were of great antiquity, that they preceded and excelled even the Babylonians,

[1]Breasted, *A History of Egypt*, page 349. See Hall, *Cambridge Anc. Hist.*, Vol. II, Chapter XV.

[2]Walsh, *How Old The New*. See also A. Boshwell-Gosse, *The Civil. of the Anc. Egyptians*, Chapters VII, VIII and IX.

and that they possessed observations of total eclipses of the sun and moon going back nearly 20,000 years."

And in engineering skill, "So triumphant did they conquer both, (Art and needs of their country) that their manipulation of gigantic masses of stone and their hydraulic engineering remain unsurpassed to this day."

The critics of Moses, who urged that he could not be the author of the books ascribed to him on the ground that the art of writing was quite unknown in his time, are now forced to admit, that writing was most common even among the lower classes in Egypt at this time. Even among the Hebrews, though a slave population, many were compelled to acquire the art of writing in order to render an account of their daily labors.[3] In this period of initiative and great achievements, Moses was reared and educated, and under its stimulus his own great endowment of mind and heart unfolded their varied powers. What these advantages meant, not only to Moses, but to the ambitious and responsive Hebrew youth of his time, is evident, among other things, from the workmanship and technical skill in the construction of the tabernacle and its furnishings in the wilderness.

Moses while yet a prince in the House of Pharaoh and before his flight into Midian, had won renown throughout Egypt as one "mighty in words and in deeds." So much is evident from the context of Stephen's speech from which the above verse is quoted. But of the words or deeds upon which his fame rested, scripture is silent. As a "prince of the blood" he had special revenues set aside for his maintenance. Rec-

[3]Petrie, *Researches In Sinai*, page 200.

reation to the Egyptian was a necessity not only for body building, but for continued good health. As a young man, Moses with his companions undoubtedly found pleasure in the varied forms of recreation common to the youth of his day. Fishing was one of them. Hunting in the Libyean desert or Arabian mountains was another. Small game was hunted with trained cats, larger with dogs and sometimes with trained lions. All manner of game was hunted, the hippopotamus and even the sacred crocodile.

As a member of royalty many official positions were opened to him. The priesthood he would not enter. The qualifications of a scribe and chronicler he possessed in an extraordinary degree, but the profession lacked scope for his multiple talents. His ample powers found greater opportunities in the fields of law and government and among the councillors at court. In the XVIII dynasty it was customary for the princes to enter the army. That Moses entered the army and covered himself with military glory while resting only upon tradition, is not improbable in view of his later masterful leadership of Israel out of Egypt and thru the territory of hostile nations to the very borders of the Promised Land.

Josephus Antig. 2:10 tells of an uprising among the Ethiopians. Moses was made General of the Egyptian Army to quell the rebellion. But he found his line of march infested with venemous serpents. His ingenuity was equal to the occasion. For he circumvented this difficulty by releasing multitudinous ibises brought to the spot in baskets which attacked the serpents and so made possible a series of brilliant victories that concluded in a siege and reduction of the

capital of Ethiopia. But there remained a further conquest. Tharbis, the daughter of the king of the Ethiopians saw Moses and fell in love with him. She proposed marriage. He was ready to entertain that proposition only on condition that the city capitulate at once. The city was surrendered, and Moses, true to his word, married the Ethiopian princess. Is this, we may ask, the marriage referred to in Numbers 12:1, "And Miriam and Aaron spake against Moses because of the Cushite woman whom he married; for he had married a Cushite woman." However that may be, the fact remains that Ethiopia at this time was subject to Egypt and paid generous tribute into its coffers.

CHAPTER VIII

MOSES REFUSES CROWN OF EGYPT

"And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens" (Ex. 2:11).

"And he supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not" (Acts 7:25).

HATSHEPSUT, Egypt's queen Victoria, the mother of Moses by adoption, was dead. The land was in deep mourning for one of the truly great had passed from the earth. The Israelites must have recognized in her a benefactress. They undoubtedly enjoyed a respite from severe persecution during her reign. Her half-brother and coregent for some twenty years, Thutmose III, now came to the throne. He set out to wreack vengence upon her memory. He excised her name upon the temple walls, boxed over her name upon the obelisks and effaced it wherever possible. He endeavored to obliterate her name from history. Her councillors and government officers were replaced by his own favorites. That Moses would have shared the same fate is evident in view of his relation to the queen. The animosity the king entertained for the queen and her adopted son was a matter of many years' standing. Moses being the adopted son of the queen, possessed certain well defined rights and privileges at the court. So much is implied by the author of the Hebrews when he declares: "By faith Moses when he was grown up, refused to be called the son of

Pharaoh's daughter" (Heb. 11:24.) Let us assume that he had been disposed to embrace every right that was his by virtue of adoption. Did accessions to the throne come within the purview of the perogatives he renounced? Undoubtedly. Under the law of Egypt the "son of the eldest daughter was heir."[1] Moses was Hatshepsut's only son, and according to law his right to the throne seems quite clearly established. That the queen mother possessed the influence and power to legitimitize his succession to the throne is evident from the records. So absolutely did she dominate the court that her husband is scarcely mentioned, and her successor Thutmose III barely emerges from the shadowy background of the court. The popularity of the queen, and the power of the party supporting her may well be measured by the easy manner in which she completely suppressed so ambitious and masterful a character as Thutmose III. Hatshepsut came to the throne in 1509. Moses being born in 1526 was seventeen years old at her accession. Now, Thutmose III was made coregent in 1504. Hence Hatshepsut ruled alone for five years. It may therefore have been at this period that he refused as the "son of Pharaoh's daughter" to be made coregent with the queen. Certainly, the Egyptian records admit that interpretation. The objection may fairly be raised that Moses, a son by adoption only, was disqualified in not being of Egyptian lineage. "Sometimes," says Maspero, "an adventurer of unknown antecedents is abruptly inserted in the series, and we might imagine that he would interrupt the succession of the solar line; but on closer examination, we always find that either the

[1]Erman, *Life In Anc. Egypt,* page 156.

TEMPLE AT DEIR-EL-BAHARI
BUILT BY THE GREAT
QUEEN HATSHEPSUT

intruder is connected with the god by a genealogy hitherto unsuspected, or that he is even more closely related to him than his predecessors, in as much as Ra, having secretly descended upon earth, had begotten him by a mortal mother in order to rejuvenate the race."[2] The "doctoring" of genealogical records to legitimatize a claim to the throne is a common occurrence in the annals of Egyptian history. What an opportunity the imaginative annalists of Egypt missed when Moses refused the crown. Instead of portraying upon the temple walls the miraculous conception and birth of Moses to show his solar pedigree, they would have depicted on a magnificent scale and in imperishable colors, Moses the gift of the "Nile." There was a way to the throne other than that through adoption—by marriage. Hatshepsut had two daughters, Hatshepsut-Merytre and Noprure.[3] The latter was the heiress. Prince Thutmose was the only claimant to the throne, but his right to it was not clear. Only by marriage to the crown princess could his claim be made indisputable. In vain for a long time he sought her hand in marriage. The queen mother persistently refused to give her daughter to this ardent suitor. But why? Surely, not because she feared for her throne. Her hold upon the scepter was firm enough even after Thutmose succeeded in winning the princess. One cannot study the court life of that time, in the light that the scriptures incidentally shed upon it, without being intrigued by the suggestion that the queen preferred the son she herself had reared to succeed her upon the throne. Had Moses married the

[2]Maspero, *The Dawn of Civilization,* page 258.
[3]Weigall, *Hist. of the Pharaohs,* Vol. II, page 324.

crown princess she would have conferred upon him all the royal prerogatives. To quote Petrie: "It is very doubtful if a king could reign, except as the husband of the heiress of the kingdom, the right to which descended in the female line, like other property." It therefore appears from Hebrew scriptures and Egyptian records that had he chosen, Moses could have sat upon the throne of the Pharaohs. That Hatshepsut was minded to make Moses her coregent is further indicated by the singular conduct of the king toward the queen's memory. Every Egyptologist without exception has noted the almost insane rage of Thutmose against her. The hostility has been invariably assigned to her unbending will to rule unhampered by him as her coregent. Read that story in the light of the queen's determination to place upon the throne, the son of a bondwoman and a Hebrew, ignoring Thutmose, we understand better the deep seated hatred not only of Hatshepsut but of Moses and his brethren. The divergent interests of the two young men while at court, the thwarted ambitions of the Egyptian prince, and the preeminence of the Hebrew youth, aroused jealousy and pique in the breast of the former that later found expression in unmitigated hatred of both. Now it must be understood that to be called "the son of Pharaoh's daughter" was tantamount to accepting the Egyptian religion. As a "son of Pharaoh's daughter" he was the "divine offspring of Amon-Ra," and to have accepted that appellation would have been in violation of his most sacred and fundamental religious conviction. Never must it be forgotten that Moses was nurtured in the faith of the one true God; that he knew the history of his people and God's covenant re-

lation with Israel. Particularly dear to him must have been the promise of God to Jacob: "Fear not to go down into Egypt, for I will make of thee a great nation; I will go down with thee into Egypt, and I will also surely bring thee up again." Bear in mind Moses knew Palestine, not Egypt, was Israel's future home. And no man ever loved his people more than did Moses. His self-renunciation and espousal of their cause is ample proof of it. His endeavor to inspire confidence in his leadership and unity among themselves proves he had planned to deliver them out of bondage. To that effect are the words of Stephen: "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Seeing one of the Egyptian officers abuse one of his brethren he deliberately slew him and buried him in the sand. It was proof sufficient that he had irrevocably cast his lot with them, "but they understood him not." The next day when he again appeared among them and offered to mediate in a quarrel, he found himself considered an unwelcome meddler in their private affairs, for they said to him: "Who made thee a prince and a judge over us?"

In the fact that Moses is addressed as a prince shows that they knew him as a member of the royal House of Egypt. It may have been that very thing which led them to suspect his genuine sympathy for them. That he looked and dressed like an Egyptian is inferred from Jethro's daughter's report of his gallantry saying: "An Egyptian delivered us out of the hand of the Shepherds, and moreover he drew water for and watered our flock" (Ex. 2:19.) The circumstance that he not only dressed the part of a prince but was

also called a prince and conceded power and authority, bears out to the letter our contention that he resided at court until Hatshepsut's death, which, as we shall see, synchronizes with his flight to Midian. That we have in this narrative an indication of a planned uprising to deliver the Hebrews out of bondage is unmistakable. We would naturally assume that he chose a time most propitious for so hazardous an undertaking. According to Toffteen's time reckoning, Hatshepsut died in 1486 B. C. Moses, we are informed, was forty years old when he fled from Egypt. Chronology places the birth of Moses about 1526 B. C. Subtracting his age from the date of his birth we get 1486 B. C. answering to the very year of Hatshepsut's death. Chronology thus synchronizes the attempted insurrection with Hatshepsut's death. And Egyptian history, if the records are credible, prove that the attempted deliverance was exceedingly well timed. "Some months before her death," says Weigall, "she seems to have lost her grip upon the reins of government."[1] Further, "that was a period in the years of disagreement when each man fought with his neighbor." "This trouble," comments the author, "seems to have occurred in Egypt not in Syria as has generally been taught; for later on in the annals we are told that the Syrian nations at that time were united in one great confederacy." The civil strife and turmoil which the monuments describe at the queen's death and accession of her successor give us an illuminating setting in which to view the first attempt of Moses to lead Israel

[1]Weigall, *Anc. Hist. of the Pharaohs*, Vol. II, pages 335-336.

out of bondage. But Moses suffered the fate of many an idealist, who with great hope and courage set out to lead his compatriots into a better day only to find himself alone, despised and rejected. So at the age of forty Moses passes into exile and temporary eclipse.

CHAPTER IX

THE PHARAOH OF THE OPPRESSION

"But the Lord hath taken you and brought you forth out of the iron furnace, even Egypt" (DEUT. 4:20).

THUTMOSE III (1504-1450 B. C.) was the Pharaoh of Oppression. Souvenirs of his reign in the form of Obelisks may be seen at Constantinople, Rome, on the bank of the Thames, London, and in Central Park, New York City. The modern world possesses the only remaining monuments of the oppressor of the Hebrews. The two obelisks which now stand on opposite sides of the Atlantic, originally adorned the entrance to the sun-temple at Heliopolis.[1] And it is not beyond the bounds of probability that they were quarried, freighted to their destination and erected by the Hebrew bondmen. At least they were mute witnesses to scenes of galling servitude of an enslaved people.

The mummy of this king lies in the Cairo Museum. "Its appearance does not answer to the ideal of our conqueror. His statues, though not representing him as a type of manly beauty, yet give him refined, intelligent features, but a comparison with the mummy shows that the artists have idealized their model. The forehead is abnormally low, the eyes deeply sunk, the jaw heavy, the lips thick and cheek-bones extremely prominent; the whole recalling the physiognomy of Thutmose I though with a greater show of energy.

[1]Breasted, *A Hist. of Egypt*, page 306.

THUTMOSE III AS A YOUNG MAN

Thutmose III is a fellah of the old stock, squat, thickset, vulgar in character and expression, but not lacking in firmness and vigor."[2] A statue of him as a young man discovered by Legrain at Karnak, portrays him with fine regular features and Roman nose. It is, however, perfectly natural that the features of the old warrior changed considerably in his old age. The whole description is certainly marvelously in keeping with all that we know about the Pharaoh of Oppression.

The parentage of this king is obscure. His pedigree was not royal on his mother's side. He therefore had no claim to the throne, by birth. His early youth was spent as priest in the temple of Amon at Thebes. He won successive promotions as prophet and "Pillar of his mother." The great Hatshepsut gave him her daughter, Noprure, in marriage and made him heir-apparent to the throne. Naively, he tells his own story of his rise to power in this fashion: One day when he stood in the "place of the king" in the temple of Karnak, watching the priests pace their ceremonial rounds carrying the god Amon, the god to his utter astonishment, stopped before the place he stood, and, with a nod of approval elevated him to the throne of Egypt. It was a clever piece of strategy connived in by the priesthood of Amon, for which he generously rewarded it when he became sole ruler of the land.

Now it appears from the records that while the kings resided at Thebes, which is true of the majority of the XVIII dynasty rulers, the coronation ceremony was not complete until it had been consummated at Heliopolis in the Delta. As Napoleon refused to be

[2]Maspero, *Hist. of Egypt*, Vol. V, page 41 ff.

crowned by the pope in the customary fashion, so Thutmose disdained any mundane climax to his coronation and informs us that he was crowned in the celestial palace of heaven by Amon himself.

The independent reign of Thutmose lasted some fifty-three years. And while he carried on building operations on a large scale throughout Egypt, he was not the builder, as some contend, of the store-houses mentioned in Exodus 1:11. Neither Chronology nor the Exodus narrative will bear that construction. The effort on the part of certain Egyptologists to identify the builder of the store-houses as the Pharaoh of Oppression is impossible for the obvious reason that three if not four rulers separate the two reigns. Chronology bears down upon Amenhotep II as the king under whose rule the Exodus took place, and as the immediately preceding king is the Pharaoh of Oppression, according to the Mosaic record, that unenviable distinction falls upon Thutmose III. Manetho, priest and scribe of the temple of Heliopolis at the time of the first Ptolemies, places Moses and the Exodus in the XVIII dynasty.[3]

And Theophilus of Antioch (180 A. D.) refers to Thutmose III as the Pharaoh of Oppression. Thus do chronology and ancient testimony mutually corroborate each other.

Thutmose III faced a serious situation on his accession to the throne. A change of ruler was always a signal for revolt among the vanquished nations. He had not long to wait. Syria-Palestine, having heard of Hatshepsut's death, rose in rebellion. The vassal nations formed a powerful alliance against him. Now

[3]E. A. Budge, *Egypt.* Josephus Contra Apionem 1.26.

was the opportune time to throw off the Egyptian yoke. The king met the situation with great energy and ability. Men in large numbers were drafted to increase the war strength of his standing army. Among the recruits were Hebrews.[4] And that would seem a reasonable supposition. In the Delta the king quartered a main division of his army. Furthermore, the nome, or district in which Goshen was located, would be made to furnish together with other sections, its quota of soldiers for the national army. Nor was it uncommon to the policy of the Pharaohs to use foreigners in their armies. And to suppose that the Hebrews which in years later numbered about six hundred thousand able bodied men escaped military service is contrary to known facts The well ordered Exodus out of Egypt and the victories of Israel under the leadership of Moses and Joshua presuppose a high degree of military discipline.

The Alexander the Great of Egypt now launched the first of his sixteen Asiatic campaigns. His brilliant maneuvers crushed his combined enemies; he flung the borders of the empire beyond that of any of his predecessors. He knew not only how to conquer, but possessed a degree of statecraft that enabled him to consolidate and hold his gains to insure a constant flow of tribute into his royal coffers. The spoil he rolled back from his campaigns was immense. It is said the gold in Egypt was as plentiful as the dust by the roadside. He lavished unstinted wealth upon his followers, the priesthood and the temples. Indeed so formidable was his reputation that his name was one to conjure with for generations.

[4]*Hist. Ex.* Vol. II, page 250.

But Thutmose III saw another enemy closer at hand, the Hebrew people Asiatic in culture and sympathy. The cause of the first oppression Aahmes I had expressed as follows: "Behold the Children of Israel are more and mightier than we; come on, let us deal wisely with them lest they multiply and it come to pass that when there falleth out any war they join also unto our enemies, and fight against us and so get them up out of the land" (Ex. 1:9-10). To "get up out of the land" we have seen, means marching up from the Delta to the South. The dread the earlier Pharaohs had felt by reason of the Hebrews, Thutmose shared with increased apprehension because of their multiplied strength. The remedy was also the same, oppression; systematic, cruel and relentless. Nor had the abortive attempt of Moses to lead an insurrection served to allay that fear.

It may well be that that very incident determined the king upon further repressive measures. Of one thing we are certain, the Pharaoh of Oppression turned the paths of the Hebrews from their peaceful pastoral pursuits to all manner of forced labor. "We know of Thutmose III that he used Asiatic serf labor for brick-making and for building his temples. So states explicitly his vizier Rekhmire * * * The cruel, grim Thutmose III fits beautifully with the Pharaoh of Oppression * * *."[5] The large slave population enabled him to carry out one of the greatest building programs in the history of Egypt. He built over thirty known temples aside from other multitudinous building projects. "The Nile Valley," says Weigall, "is full of the ruins of the temples he built or enlarged,

[5]*Hist. Ex.* Vol. II, page 250.

from the Delta to the heart of the Sudan." And again, "The remains of his work throughout the length and breath of the country, however, are too numerous to mention in detail."[6] But what particularly concerns us is the great reconstruction program carried on in the Delta, at Memphis and especially at Heliopolis near the center of Hebrew population. His predecessors had begun to rehabilitate the Delta region laid waste by the Hyksos, but Thutmose went at it with such characteristic energy that Maspero, Petrie and Breasted all speak of "his revival of the Delta." There is no doubt about it, for we have one inscription in which he commands conscription of men for building at Memphis and Heliopolis. Remains of his temples have been found at both places. If the king found himself in possession of great resources of labor he found no difficulty in employing them. The quarrying, dressing, loading on barges and transportation of huge blocks of stone weighing in some instances hundreds of tons required armies of slave labor. Vast numbers of men were necessary in building causeways and actual construction work.

The intense persecution of the Hebrews in Egypt served a very evident purpose in the economy of God. It was the land of their birth and the resting place of their dead. The race had struck deep roots in the fertile soil of the Delta. "In this district the Hebrews had not only a rich agricultural country, but open pastures on either side, and were in a position to control much of the trade and intercourse of Egypt with the East, and to act as carriers between the former and Palestine and Arabia. It is likely also that in

[6] *A History of the Pharaohs,* pages 339-340.

the later days of their sojourn they were extending themselves over other parts of the Delta and supplanting the native Egyptians, and that they thus excited the animosity of the ruling classes and the jealousy of the government."[7] Some of the Israelites had married into the Royal House of Egypt.[8] Only the severest kind of persecution could arouse discontent and gradually wean them from the land and reconcile them to depart out of Egypt.

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[7]Sir J. W. Dawson, *Egypt and Syria*, page 16.
[8]*I Cor.* 4:18 and *I Chr.* 2:34-35.

THE PHARAOH OF THE OPPRESSION
(CONTINUED)

"And Jehovah said, I have surely seen the affliction of my people that are in Egypt and have heard their cry by reason of their taskmasters; for I know their sorrows" (Exodus 3:7).

BRICK-MAKING was a government monopoly. Wilkinson writes: "The use of crude brick baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings; and the brick fields gave abundant occupation to numerous labor throughout the country. These simple materials were found peculiarly suited to the climate, and the ease, rapidity and cheapness with which they were made offered additional recommendations.* * * So great was the demand that the Egyptian government, observing the profit which would accrue to the revenue from a monopoly of them, undertook to supply the public at moderate price, thus preventing all unauthorized persons from engaging in their manufacture. And in order more effectually to obtain their end, the seal of the king, or of some privileged person, was stamped upon the bricks at the time they were made." As to the extensive use of bricks, Breasted observes: "In spite of the ease with which good building stone was procured, enormous quantities of sun-dried bricks were turned out by the brickyards, as they are at the present day, and, as we have seen, the masons erected whole

BRICK-MAKING IN THE XVIII DYNASTY. THE SCENE IS TAKEN FROM THE TOMB OF REKHMIRE, VIZIER UNDER THUTMOSE III, THE PHARAOH OF OPPRESSION

quarters for the poor, villas for the rich, magazines, storehouses, forts and city walls of these cheap and convenient materials."

The process of brick making is vividly depicted in a tomb at Thebes. The inscription runs: "The taskmaster saith to the laborers 'The stick is in my hand be not idle'." In the pictorial representation, one man is emptying a bucket of clay, near him sits the taskmaster, stick in hand; two are fetching water from the pond, some are mixing the clay, others making bricks with wooden mould. A number of scholars have made bold to assert that some of the men depicted are Hebrew slaves. While there is no valid reason against that contention, there is certainly no positive proof for it, but as Wilkinson puts it, "it is curious to discover other foreign captives occupied in the same manner, overlooked by similar taskmasters, and performing the very same labors as the Israelites described in the Bible; and no one can look at the paintings at Thebes representing brickmakers, without a feeling of the highest interest." And the following facts cannot but serve to intensify our interest in the picture: 1.) the scene is taken from the tomb of Rekhmire, Vizier of the South, who says they are Asiatic serfs; 2.) Rekhmire was vizier under Thutmose III, Pharaoh of the Oppression; 3.) though the labor is represented as taking place at Thebes, it is in perfect accord with Exodus which refers to Israel as "scattered throughout all the land of Egypt."

Philo says the Israelites were employed in digging canals. If that is true, they were employed in a type of labor that was ordinarily attended with a high death rate owing to the intense heat and the strain

of the work under the lash of the taskmaster. Herodotus declares "that Necko contributed to the death of one hundred and twenty thousand men in his attempt to re-excavate the ancient canal connecting the eastern arm of the Nile with the Red Sea; and ten thousand laborers are said to have perished in the construction of the Alexandrian Canal."

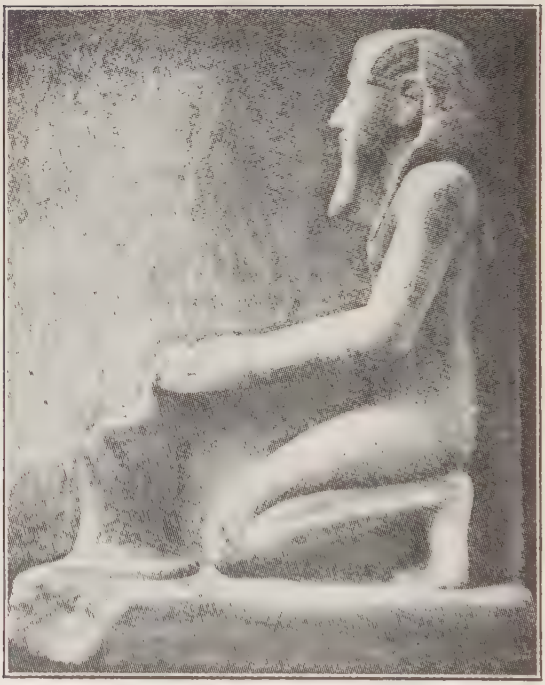
"All manner of service in the field," according to the Biblical account, was also demanded of the Israelites. The slaves who cultivated the land were entirely in the power of their masters, who could dispose of them as they liked, use them as they pleased. They were spoken of in the terms of the cattle and the fields; regarded as part of the soil, to be bequeathed with it when it passed into other hands. * * * They had no rights, little hope of recovering their liberty, and their labor was a day-long time, without rest, until night brought them again to their wretched mud hovels. If this is a dark picture, it is at least no darker than an Egyptian eye-witness himself gives: "The agricultural laborer passes his life among the beasts; his clothes are heavy with weight; going forth into the air, he suffers; he is bastinadoed by a stick on his legs. When he seeks to save himself, shut against him is the hall of every house, bolted are the chambers." And while the lot of the builders were not quite so severe, yet there is little to choose between the two. "Disease seized upon the builder, for he is in draughts of the air; he builds in slings; his hands are worn with labor; disordered are his clothes; for bread he eats his fingers."[9]

According to Petrie, there occurred at this time

[9] *The Local Colour of The Bible,* Vol. I, page 62.

one of the most unusual situations in the history of the country. In fact it has only one parallel in all the subsequent history of Egypt. For the first time in its recorded annals Egypt experienced a food shortage and became a grain importing country. Petrie offers two explanations both of which are highly illuminating. The first is the diversion of labor into non-productive toil; second, the increase of population beyond the natural limits of production in bad seasons. The first is self-explanatory in the light of military, building, quarrying and mining operations; the second raises the question of the cause for the increase in the population. The distinguished Egyptologist attributes the increase in population to the influx of foreigners from the foreign annexations. It has been variously estimated that the presence of foreigners in addition to the prisoners of war would not have increased the population by more than fifteen thousand at the most. The number is not large enough to have made any difference one way or the other, but if we recognize the presence in the Delta at this time of some two million Hebrews, a great share of whom were employed in building operations, an economic factor has been introduced of sufficient importance to account for the disturbance.

Thutmose III, like Theodore Roosevelt, led a a strenuous life. If not leading a military campaign, nor engaged in routine work at the capital, he was perhaps busy inspecting public buildings and government projects. His presence was imperative at the opening of any great undertaking of the kingdom. When the lines, for example, had been drawn where the new building was to rise, he struck the first blow



THUTMOSE III KNEELING IN PRAYER

with the pick-ax; and he delivered the first stroke of the hammer when the foundation stone was laid. His varied abilities served him in many capacities. This king was also a patron of the arts. Breasted states that in his leisure hours he designed beautiful vases for the temple service.

Now it must not be supposed that because he is called the Pharaoh of Oppression that he was without a sense of justice.

It has often been pointed out that the best Roman emperors were the fiercest persecutors of the Christians. With Thutmose the oppression of the Hebrews was a matter of self-preservation. Assyria pursued the same policy toward the nomadic Arameans and Chaldeans in Southern Mesopotamia. That he was interested in the administration of even handed justice we know in that he personally enjoined equitable treatment of rich and poor alike.[10] But the Hebrews were bondmen beyond the pale of the law. Their bitter experience in Egypt was later when they settled in the land of Canaan to teach them kindness and tolerance to the strangers within their gates.

And now the long and strenuous life of Thutmose III was drawing to a close. Holding in retrospect the character and career of the king in his relation to the Hebrews, what a graphic picture Exodus 2:23 gives of the pitiful plight of Israel: "And it came to pass in the process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and cried, and their cry came up unto God by reason of their bondage."

[10]Weigall, *Hist. of the Pharaohs*, Vol. II, page 404 ff.

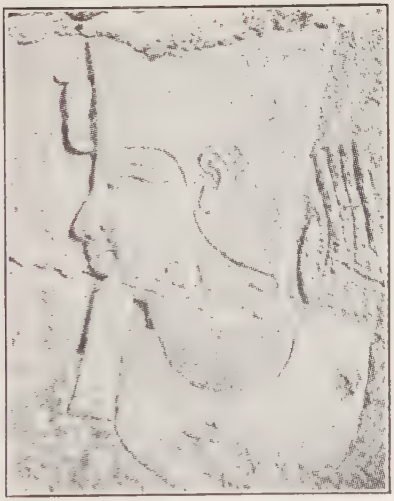
CHAPTER X

THE PHARAOH OF THE EXODUS

"And it came to pass in the course of those many days, that the king of Egypt died: and the Children of Israel sighed by reason of their bondage and they cried and their cry came up unto God by reason of the bondage" (Ex. 2:23).

THUTMOSE III the Pharaoh of Oppression died about 1450 B. C., and was succeeded by his son, Amenhotep II the Pharaoh of the historic Exodus. This very Pharaoh upon whose face Moses and Aaron and the Elders of Israel looked time and again, lies in the tomb to which his kinsmen committed him three thousand years ago. The tomb of the Pharaoh of the Exodus was discovered in 1898 in the Valley of the Kings. The mummy reposed in a rose colored granite sarcophagus. In 1901 tomb-robbers of Thebes cut through the wrappings of the mummy in search of valuables, but found that their kinsmen of three millenniums ago had left nothing to be desired. The rock-hewn chamber, blue vaulted and gold starred, still has its royal tenant in occupation. The tomb is now electrically lighted. Hall has described the Pharaoh of the Exodus as a "tall man of imposing presence and with an intelligent stern face." He was a man of great physical strength for he boasted that no man in Egypt or in any of his possessions could draw his bow. The bow was found in his tomb and is now in the Cairo museum.

One of the most formidable arguments against the



AMENHOTEP II,
PHARAOH OF THE EXODUS

XVIII dynasty theory of the Exodus is that its kings resided at Thebes, the southern capital, whereas the Children of Israel were principally centered in Goshen in the north. The Bible, on the other hand, presupposes that the court during the Exodus at least, was established near Goshen, say, at Heliopolis. Obviously, if the Bible record is a contemporary document, we should expect to find on the monuments some evidence in verification of the Bible supposition. From the founding of the XVIII dynasty to Ramses II of the XIX, Thebes, with few important exceptions, continued to be the principal seat of government. One of the notable exceptions to that rule sheds a brilliant light on the Exodus story as the following pages of this chapter will show. Parenthetically, it might be noted that the Egyptian kings had palaces in different towns of the kingdom.[1]

"Amenhotep II born at Memphis" so reads an inscription on a scarab, quoted by Petrie. "The reference to his birth is of interest," says the same author, "as showing that the court probably resided at Memphis some time during his father's reign."[2] Relative to the question, whether any of the XVIII dynasty kings resided in the Delta, is the discovery of the famous Tutankhamon stele by Legrain in 1905. It informs us that he went to reside at the Great House at Per-aakherperkara. According to Wallis Budge and other Egyptologists, this palace was situated either in a suburb of Memphis or in some district at no great distance from that city."[3] The inference from the

[1]Ermon, *Life In Anc. Egypt,* Chapter IV.
[2]Petrie, *Hist. of Egypt,* page 162.
[3]Budge, *Tutankhamon,* page 6.

above quotations quite definitely breaks the force of the contention often made by proponents of the XIX dynasty theory that no ruler of the XVIII dynasty ever lived in the Delta. Moreover, in the reign of Thutmose III political wisdom would council a strong government in the Delta in view of the large slave population there, as would also the growing dominance of Egypt in Syria-Palestine. It is not surprising, therefore, that when Thutmose made his son co-regent, he stationed him at Heliopolis in the north. If we accept Toffteen's basis of reckoning, he was associated with his father some twenty years as co-regent prior to the latter's death.[4] While Thutmose III ruled at Thebes, his son, Amenhotep II, ruled jointly with him at Heliopolis. When Amenhotep II therefore became sole ruler of Egypt, instead of transferring the seat of Empire to Thebes, he continued his royal residence at Heliopolis. Again and again in his inscriptions he refers to himself as "Divine Ruler of Heliopolis."[5] It is a marked nature of the inscriptions of both, that while Thutmose bears the title "ruler of Thebes" his son persistently characterizes himself as "ruler of Heliopolis."[6] Thus the supposition of the Bible that the Pharaoh of the Exodus resided near Goshen is explicitly affirmed by the Egyptian records.

Chronology also singles out Amenhotep II as the Pharaoh of the Exodus. Solomon began to build the temple in the fourth year of his reign (I Kings 6:1). It is possible to fix quite definitely the date of accession in 971 B. C. The annalists record that he began to

[4]Toffteen, *Ancient Chronology*, page 196 ff. See also, Maspero, *Hist. on Egypt*, Vol. V, page 42.
[5]Breasted, *Ancient Records*, Vol. II, pages 306, 312, 318 ff.
[6]Toffteen, *Ancient Chronology*, page 197.

build in the fourth year, which would be 968 B. C. Adding four hundred and eighty years to 968 gives us 1448 B. C. and subtracting one year gives us 1447 B. C., the date of the Exodus. Now the year 1447 B. C. falls in the fourth year of Amenhotep's independent rule. By another method of reckoning, it is possible to arrive within a year of the same date for the Exodus. The Battle of Karkar in which Ahab, king of Israel participated jointly with Hadad-idri of Damascus, the Ben-Hadad II of I Kings 20:23, against Shalmanesser II as told by the Assyrian records can be fixed astronomically in 854 B. C. By reckoning backward by lengths of reigns, we arrive at 970 B. C. The building began the fourth year, which would be 966 B. C. The Exodus having occurred four hundred and eighty years before that event, took place in 1446 B. C. Now 1446 B. C. would fall accordingly in the third year of Amenhotep II's rule.[7]

The accuracy of the contention that Amenhotep II is the Pharaoh of the Exodus may be further tested by another line of independent reckoning. The sojourn of the Children of Israel in the Wilderness lasted forty years (Ex. 16:35). Subtracting the forty years from the date of the Exodus we get 1407 B. C., the year which marks the beginning of the Hebrew conquest of Canaan. The Tell-el Amarna Tablets relate the invasion of Canaan from the south by a people known as the Khabiru. That the Khabiru are none other than the Hebrews is generally believed by scholars who may speak with authority on the subject. The Amarna Tablets inform us that the invasion took place in the declining years of Amenhotep III's

[7]See also Peet, *Egypt and the Old Tes.*, page 111.

rule. As the king died about 1402 B. C. and the invasion was in progress before his death, the chronology of the Amarna Tablets contribute additional evidence that the Exodus occurred during the late years of Amenhotep II's reign. To the same effect is the testimony of Manetho, the national historian of Egypt. In his legendary account of the Exodus, Manetho refers to Amenophis as the king of Egypt. Breasted and Hall and other Egyptologists identify Amenophis with Amenhotep II. It is a singular circumstance that chronology and Egyptian history unite upon the one Monarch of the XVIII dynasty as the Pharaoh of the Exodus, of whom we possess positive proof that he resided at Heliopolis in the very neighborhood of the Hebrew settlements.

The unusual acts of barbarity ascribed by the records to this king fit in with the Bible description of him. Amenhotep's first and apparently only extensive military campaign was provoked by the revolt of the vassal principalities in Syria-Palestine upon his father's death.[8] With the energy and promptness characteristic of the great kings of the XVIII dynasty, he quickly subdued his rebellious subjects. "He brought back in spoil from his expedition five hundred of North Syrian Lords, two hundred and forty of their women, two hundred and ten horses, and three hundred chariots. His herald had in charge for the chief treasurer over four-fifths of a ton of gold in the form of vases and various vessels, besides nearly fifty tons of copper." — Breasted. His return was a triumphal procession. From the Delta he continued to Thebes and as he approached that city, he suspended head downward

[8]Cambridge, *Anc. Hist.*, Vol. II, page 90.

from the prow of his royal ship seven of the kings of Tikhsi. The king then personally sacrificed them before Amon and nailed their mutilated bodies upon the walls of Thebes. The seventh he sent to be transfixed upon the walls of the city of Napata in the south, as an object lesson in loyalty. It is the same cruel spirit that meets us in the crushing labor and whippings of the Hebrew bondmen. The pictures painted of the Pharaoh of the Exodus in the scriptures and on the monuments are done in the same dark colors, the one a recognizable duplicate of the other.

The numerous unfinished building projects dating from the reign of Amenhotep II tallies strangely with the Exodus narrative. From the scripture accounts and the records of his reign, it is evident he carried on the extensive building operations of his father. At any rate, the severity of the son exceeded that of the father in the conditions of servitude imposed upon the Hebrew children, in the brickyards and fields. But on the sudden departure of enormous armies of slave labor, we would expect to find traces of confusion. Our anticipations are confirmed by actual conditions as described by Petrie. Referring to the reign of Amenhotep II he says: "Nothing strikes us as more extraordinary than the conditions of injury and confusion in which the most important buildings of Egypt seem to have remained. The most imposing works stood amidst half ruined unfinished halls for a whole reign; the other parts were walled off to hide offensive memorials; other structures were either incomplete or half ruined." Petrie assigns this confusion to a mania for alteration.[9] That may be true in part. Whether

[9]Petrie, *Hist. of Egypt,* Vol. II, page 158.

it is a sufficient cause to account for the state of ruin he describes is another matter. Viewed in the light of the exodus of a great slave population engaged in a vast building enterprise, a state of incompletion and ruin is what one might anticipate and seems to be a more acceptable explanation.

CHAPTER XI

MOSES AT THE COURT OF AMENHOTEP II

"And afterward Moses and Aaron went in and told Pharaoh: Thus saith the Lord God of Israel, Let my people go, that they may hold a feast with me in the wilderness" (Ex. 5:1).

IN the swiftly moving narrative of Moses and Aaron at the court of Amenhotep II, we are spectators of one of the most dramatic conflicts in all history. Moses had returned from Midian at Jehovah's command to lead the Children of Israel out of bondage. Once again he stood amid old familiar scenes replete with recollections of the past. Not far distant was his birth place; and the stream from which the princess had rescued him. Here in Heliopolis he had received his royal training; yonder he saw piercing the sky the two obelisks his adopted queen mother had erected. All about him he saw the sorrow, sadness and wretchedness of his brethren in bondage. Forty years had passed since he first attempted the role of a liberator.

Of immediate concern is the question of access of Moses and Aaron to the court and presence of Pharaoh. From the Bible account the appearance of Moses and the Hebrew officers at court was a matter of course. There was no exception made in their favor. Their audience with the king was quite according to routine. "In short," says Ermon, "there was nothing which might not, under certain circumstances, be brought before the Pharaoh, and if he were not able personally to sift the matter, he was obliged to appoint

a delegate to take his place."[1] "Besides their right to enact laws and superintending all affairs of religion and state, the king administered justice to his subjects on those questions which came under their immediate cognizance, and they were assisted in the management of state affairs by the advice of the most able and distinguished members of the priestly order."[2] "He (the king) gave audience daily to all, whether high or low, who were, or believed they were, wronged by some official, and who came to appeal to the justice of the master against the injustice of his servant."[3]

That the communications of Moses were addressed to Pharaoh occasions no surprise; for he was, aside from being the responsible head of the government upon whose decision all policies of the kingdom depended, the god-man and chief antagonist of Jehovah. "One may imagine," says Lenormant, "what prestige such an exaltation of royalty gave in Egypt to the sovereign power. That power, so great even among the Asiatic nations, became in this country a real idolatry. The Egyptians, in the eyes of the king, were but trembling slaves, compelled even from religious motives to execute his orders blindly; the highest and most powerful functionaries were the humble servants of Pharaoh. His most trifling favors are mentioned in their epitaphs as their most brilliant titles to glory."[4]

In the first audience with the king, Moses requested the release of his people in the name of Jehovah. The refusal of Pharaoh to take orders from Jehovah was

[1] *Life in Anc. Egypt,* page 68.
[2] Wilkinson, *Anc. Egypt,* Vol. II, page 202.
[3] Maspero, *The Dawn of Civilization,* page 269.
[4] *Manual of the Ancient History of the East,* Vol. I, page 294.

natural from the Egyptian standpoint. In the religious history of Egypt, foreign gods were often imported, but not in the flourishing times of the XVIII dynasty. The gods of conquered peoples were looked upon as inferior to the national gods of Egypt. Hence their recognition or addition to the pantheon was meaningless. Why the king, who thought of himself as having solar blood and being a direct descendant of Amon-Ra, and who was worshipped as a god by his subjects, should yield to so astonishing an importunity at the behest of Jehovah, the God of a slave population, was beyond his ability to understand. He therefore challenged Moses saying: "Who is the Lord, that I should obey his voice to let Israel go?"

In the colloquy with the court, Moses refers to the Jews under the terms Israel and Hebrews. . That both names were familiar to the Egyptians is plain from the occurrence of first on the Merenptah stele, and the latter on the Tell-el-Amarna Tablets.

Concerning the peculiar request for a three days' journey into the wilderness Petrie says: "This repeated request is unmeaning to one who does not know Sinai. But the waterless journey of three days to Wady Gharandel impresses itself on anyone who has to arrange for travelling. It is so essential a feature of the road that this may well have been known as the 'three days in the wilderness' in contrast to the road to Akaba, which is six or seven days in the wilderness. To desire to go the 'three days' journey in the wilderness' was probably an expression for going down to Sinai."[5] The three days' journey into the wilderness would not only bring them to a water supply and put

[5]Petrie, *Res. In Sinai*, page 203.

them well beyond the convenient reach of their enemy, but give them an opportunity for sacrificial service which they dared not observe in the presence of the Egyptians, to whom everything was possessed of divinity. Birds, reptiles and all manner of animals were sacred to them. The land abounded in catacombs devoted to animal mummies. It may here be pertinent to quote the observation of Herodotus: "If a person kills one of them (the sacred animals) designedly, the punishment is death: if it is done unintentionally, he pays the fine which the priests impose upon him. But he who kills an ibis or a hawk, be it designedly or not, must mercilessly die." For the Israelites to have attempted sacrificial worship in Egypt would have invited a fearful massacre. Amenhotep II ignored Jehovah and the plea of his envoys and abruptly terminated the first meeting.

CHAPTER XII

THE AMBASSADOR PRESENTS HIS CREDENTIALS

"Take thy rod and cast it before Pharaoh and it shall become a serpent" (Ex. 7:9).

TO the peoples of the ancient world, Egypt was the home of the Black Art. In the Nile Valley there flourished a system of magic developed beyond that of any other nation of antiquity. While it cannot be said that magic was the foundation of Egyptian religion, its practice was closely related to it. The order of the "sacred scribes" or magicians constituted a kind of closed corporation whose members were thought to be endued with occult powers exercised on behalf of the living and the dead.

Moses had already appeared at Court as the ambassador of Jehovah in whose name he requested the release of Israel. The first request refused, Moses and Aaron again appear at court, staff in hand. Confirmation of scripture history may at times appear in small matters. The use of the staffs or walking sticks, three to six feet long, by the priests and noblemen of Egypt is commonly represented on the monuments. "They were commonly surmounted," says Wilkinson, "with a peg projecting on one side or a knob imitating a flower, some of which have been found at Thebes."[1] Challenged by Pharaoh to produce their credentials, Aaron threw down his rod and it became a terrifying

[1]Wilkinson, *Anc. Eg.*, Vol. II, page 347.

serpent. But why a serpent? The serpent, though sometimes regarded as a form of evil, was usually a sign of protecting power. In that sense it was sculptured upon the royal tombs, temples and other sacred buildings. It was placed around the heads of divinities and as a symbol of royalty upon the crowns of the kingdom.

But Aaron's sign failed to carry conviction to the king. For if there was one thing in which his magicians were skilled, it was snake charming. He therefore called his "wise men" and sorcerers and "they cast down every man his rod and they became serpents." The palace pavement became a wriggling mass of snakes. But the triumph was short lived, for their magic vanished within the ample interior of Aaron's rod. The gods of Egypt, the royal house and the magicians had met their first smashing defeat. It may be of interest to quote a personal observation by Prof. Macalister. He testifies to having seen "both a snake and crocodile thrown by hypnotism into a condition of rigidity in which they could be held as rods by the tips of their tails."

Some of the magicians of Egypt attained through their extraordinary abilities a great and lasting fame. Now the question may be asked, "What light, if any, do the monuments shed upon the magicians at the court of Amenhotep II?" Well, we possess the record of at least one great "wise man" and magician, a contemporary of Moses at the court of this king. His name, too, was Amenhotep, the son of Hapu, a lowly scribe of the city of Athribis in the Delta.[2] He rose so high in favor with the king that he was authorized to consecrate

[2]Maspero, *New Light on Ancient Egypt*, page 189.

statues to himself, four of which are extant. History credits him with great wisdom and statesmanship, but especially with power to work all the miracles that the gods wrought. He is supposed to have written a book on magic, a copy of which is preserved in the Louvre Papyrus.[3] Manetho who makes Amenhotep II the Pharaoh of the Exodus, also associates Amenhotep, son of Hapu with that king in his tragic relation with the Hebrews. That Egyptian history places at the court of Amenhotep II, the Pharaoh of the Exodus, one of the greatest magicians in all its annals, is a most fascinating sidelight on that contest of power. For in all probability Amenhotep, son of Hapu, was one of the magicians who met Moses and Aaron when Egyptian magic suffered humiliating defeat through the power of Jehovah.

[3]Maspero, *Hist. of Egypt,* Vol. V, page 280.

CHAPTER XIII

BRICKS AND STRAW

"And the king of Egypt said unto them, wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. And Pharaoh commanded the same day the taskmasters of the people and their officers saying: Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves" (Ex. 5:4-7).

THE reference in the text to the gathering of straw aids in fixing the time of the first appearance of Moses at the court. As the harvest was over by early April, the first audience with Pharaoh must have taken place sometime during that month. Strikes were not uncommon in Egypt. The workmen or their representatives appeared before some high officer of the government, or Pharaoh himself, to present their grievances. The burden of their complaint might be lack of food, intolerable hardship or robbery at the hands of the taskmasters. Ordinarily there resulted adjustment and relief. The Hebrews, however, sought no amelioration of servitude, but requested freedom to leave the country. To the king, their departure presented a grave economic loss, a request which, if granted, would throw out of gear the whole agricultural, manufacturing and building machinery of the Delta. Incensed at the temporary cessation of labor, he resolved upon further suppressive measures. While the same quantity of brick was to be made, the Hebrew bondmen were not to be furnished with straw, but must provide it themselves.

Some doubt has been expressed of late as to the correctness of the statement in the text regarding the use of straw as binding material in brickmaking.[1] "Brick made from Nile mud or alluvial deposit required straw to prevent cracking; but those formed from clay taken from the torrent beds on the edge of the desert needed no binding material."[2] The British Museum possesses bricks made with straw stamped with the name of Thutmose I.[3]

A very dramatic argument has been presented, based upon the bricks recovered from the "store-cities." It is said for example "The lower courses, in at least some of the store-chamber work, are laid with brick filled with good chopped straw; the upper courses made of brick having in them no binding material whatever, and the middle courses are made of brick filled with stubble pulled up by the roots."[4] This interesting argument is designed to prove that the Pharaoh of Oppression built the store cities. It has been pointed out in an early chapter that the Pharaoh of Oppression, on the basis of our chronology, could not possibly have built Pithom and Raamses. A cursory reading of Exodus, Chapter I, will show that nothing is said about gathering straw for brickmaking in the construction of those cities. Furthermore, a reading of Exodus, Chapter 5, will reveal that nothing whatever is said about the nature of the building operations. Finally, it is not the Pharaoh of the Oppression, but of the Exodus at whose command bricks are made with and without straw. That fact in itself dis-

[1]Peet, *Egypt and the Old Tes.*, page 99.
[2]*Anc. Egyptians*, Vol. II, page 194.
[3]*Nile and Jordan*, page 137.
[4]Kyle, *Moses and the Monuments*, page 156.

poses of the whole argument. The finding of bricks, therefore, on the supposed site of Pithom and Raamses, some having binding material and others not, have no bearing on the Exodus story. In fact, if it could be demonstrated with any degree of probability that either the Pharaoh of Oppression or his immediate successor built the store-cities, it would place the whole Exodus narrative under a cloud of suspicion.

It would, however, be a serious mistake to suppose that agriculture and building were the only occupations in which the Hebrews engaged. The building and furnishing of the tabernacle in the wilderness gives ample proof Israel possessed craftsmen of the highest order. They understood the process of the manipulation of gold,[5] silver,[6] and brass.[7] The use of the colors blue[8] and purple[9] in the tabernacle curtains and the ram skins dyed red[10] is an indication of their skill in dye stuffs and tanning. Weaving and woodcraft were other arts in which the Hebrews excelled. Now it is highly probable that they possessed many of these arts when they journeyed into the Nile Country, but that Egypt made a substantial contribution to their knowledge and skill in these arts is reasonably certain. However that may be, there were among the Hebrews a large number of skilled artisans who possessed trade secrets of Egypt. The kings themselves were financially interested in industry and commerce and particularly in protecting the trade secrets on behalf of foreign

[5] *Ex.* 25:11 ff.
[6] *Ex.* 26:19.
[7] *Ex.* 26:11.
[8] *Ex.* 26:1.
[9] *Ex.* 26:1.
[10] *Ex.* 25:5.

commerce. Indeed, so jealously were trade secrets guarded that extradition clauses were inserted in foreign treaties to expedite the return of artisans who had fled the country.[11] In the light of the foregoing, one may well see additional reasons why Pharaoh refused to let Israel depart out of the country.

[11]Maspero, *Hist. of Egypt,* Vol. V, page 38.

CHAPTER XIV

THE FIRST PLAGUE, THE WATERS TURNED TO BLOOD

"Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned unto a serpent shalt thou take in thy hand . . . and he lifted up the rod and smote the waters that were in the river in the sight of Pharaoh and in the sight of all his servants; and all the waters that were in the river were turned to blood" (Ex. 7:15-20).

IN the early morning the gates of the palace were thrown open, and the king with his retinue blazed forth in all his magnificence. "Two runners with staves hasten first to clear the way through the inquisitive crowd for the king's chariot. Following close behind them comes his majesty drawn by fiery, richly caparisoned horses, with which the servants can hardly keep pace. On either side is the bodyguard on foot, running; Egyptian soldiers and Asiatic mercenaries armed with all kinds of weapons; their badges are borne before them and behind them; the officers follow driving. After the king's chariot came those of his consort and of his daughters, two of the young princesses drive together, the elder holds the reins, while the younger leans tenderly on her sister. Behind them come six carriages with the court ladies, and on either side six more with the lords of the bed chamber. Runners and servants hasten along on both sides swinging their staves. A more splendid spectacle can scarcely be imagined than this procession as it passed quickly

by the spectators; the gilded chariot; the many colored plumes of the horses, the splendid harness, the colored fans, the white flowing garments, all lighted up by the glowing sun of Egypt." (Erman). Some such scene as that described above greeted the eyes of Moses and Aaron as they awaited the arrival of the king.

The Egyptians worshipped the beneficent Nile, whose waters were personified in the god, Nilus. He was believed to be the "giver of life to all men, bringer of joy, creator, nourisher of the whole land." Temples were erected to him at Nilopolis, Memphis and Heliopolis. Ordinarily, the Nile begins to rise in the third week of June and it is then customary for the king to go forth to its waters to offer divine worship. Moses met Pharaoh on the brink of the "waters;" he delivered his message; it was rejected with scorn. The king refused to yield to a sign, the day of grace was past; now the royal house and the land were to experience the first of a series of divine judgments. Each stroke demolished some deity, with its attendant ritual and superstition. Moses executes his commission and the Nile in all its branches, canals, pools, and reservoirs turn red like blood.

The magicians with water drawn from the earth simulate the miracle; they ape and imitate, but what was more to the purpose, they could not restore sweetness to the defiled waters.

It is not uncommon that the Nile waters at the beginning of the annual inundation take on a reddish color and unsavory odor. This strange phenomenon is usually accounted for by the presence in the waters of myriads of minute organisms, vegetable and animal,

through the bursting of the Sudd above Khartoun.[1] Some attribute the Nile's red color to the marl which it brings from the Abyssinian mountains.[2] In its suddeness, intensity, duration, and restriction to the Delta waters, and in the pollution of water in the pools, reservoirs, and vessels of wood, the plague may well be characterized as a miraculous accentuation of a natural phenomenon.

Occurring in the heat of summer it inflicted dire distress on man and beast. They could not drink it for it was foul: the priests could not use it for ablution for it stank and it reduced the food supply for the fish died. Fish formed a large part of the food, especially of the poorer classes. So much was consumed at certain times that historians assume the fish was kept in fish ponds stored from previous catches. This was true in the XX dynasty and it may well reflect conditions of earlier times.[3] The Nile waters a source of life and blessing to the land now became its plague and curse.

[1]Knight, *Nile and Jordan,* page 157.
[2]*The Local Color of the Bible,* Vol. I, page 77.
[3]Petrie, *Social Life in Ancient Egypt,* page 141.

CHAPTER XV

THE SECOND PLAGUE, THE FROGS

"And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt" (Ex. 8:6).

THE first plague lasted seven days. The second came as a natural sequence of the first stroke. "The time of frogs is immediately following the abating of the waters of the inundation. The spawn cast in the soft mud in all the marshy places, and sometimes wherever the water has come, and hatched out by the blazing sun fills the land with these noisome, slimy, cold creatures."[1] Usually the frogs remain in the marsh and are not a source of great annoyance, though frog plagues have often occurred.[2]

But now from the waters came the loathsome, leaping, croaking army covering the land, and invading every habitation from the palace down; they penetrated to the bedchamber and sat on oven and kneading trough. It was an army that brought destruction in its wake, against which the king and people were helpless. The magicians imitated the miracle, but could not rid the land of the plague.

Again the stroke fell upon a popular deity, the frogheaded goddess Hekt, Queen of the two worlds.

Pharaoh now sends for Moses and importunes him to have the judgment removed and promises to let

[1]Kyle, *Moses and the Monuments,* page 19.
[2]Knight, *Nile and Jordan,* page 158.

Israel go. That there may be no doubt in the mind of the king and his servants that the plague was a divine visitation of displeasure, Moses requests Pharaoh to fix the time of the abeyance of the curse. Pharaoh chooses the following day, and at the behest of Moses the frogs upon the land are exterminated, only those in the waters remain.

"And the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank." But the king repented and refused to let Israel go.

CHAPTER XVI

THE THIRD PLAGUE, THE LICE

"And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man and beast. And the magicians said unto Pharaoh: this is the finger of God" (Ex. 8:18-19).

THE magicians confess themselves beaten. They had simulated the miracles of water turned to blood and the hatching of the frogs and just why they did not continue to counterfeit the super-natural acts is indeed a matter of interest.

There seems to be no general agreement as to the correct translation of the term lice. Travelers in Egypt speak of an insect the size of a grain of sand, which when filled with blood expanded to the proportion of a hazel-nut. Sir Samuel Baker referring to this vermin says, "It is as though the very dust were turned to lice." Right here it may be of interest to recall in connection with this plague of vermin that the Egyptians were a very clean people. "The priests in particular," says Petrie, "only wore linen as woolen is more liable to vermin." They had their garments constantly fresh washed with particular attention. They washed in cold water every day and twice every night, and shaved the whole body every third day."[1] It was, therefore, a plague that brought particular discomfort and desecration upon the priesthood.

Others, however, believe the term lice better trans-

[1]Petrie, *Social Life in Ancient Egypt,* page 100.

lated sand fly. "This little insect is said to inhabit the dust of the earth and its bite is not only very irritating but produces a special form of fever.[2] But whichever be the proper interpretation, it has a decided Egyptian background.

[2]*Local Color of the Bible,* Vol. I, page 78.

CHAPTER XVII

THE FOURTH PLAGUE, THE FLIES

"And the land was corrupted by reason of the swarm of flies" (Ex. 8:24).

THE fourth plague may have taken place either the last part of October or first part of November, for at that time it was customary for the king to go forth to the waters, being about one hundred and twenty days after the first rise of the Nile.

The plague is described as "A grievous swarm of flies," that entered, "into the house of Pharaoh and into his servants' houses, and into all the land of Egypt: the land was corrupted (or destroyed) by reason of the swarm of flies."

The exact nature of the scourge cannot be determined. "The Hebrew word used, appears to include winged pests of all kinds, as might be expected in a country in which, as in Egypt, flies swarm in clouds of which inhabitants of north countries have no idea."[1] Some authorities think it refers particularly to the beetle. Regarding the beetle Pratte remarks: (they) "appear in a moment in the houses, and break forth, as if by a spell, suddenly from every aperture and fissure. Shortly before my departure from Adua, they filled, in a few minutes, the whole house of the resident missionary there. Only after laborious exertions, and after covering the floor of the apartment with hot coals, they succeeded in mastering them. If

[1]Geikie, *Hours With The Bible,* Vol. II, page 168 ff.

they make such attacks during the night, the inmates are compelled to give up the houses; and even little children, or sick persons, who are unable to rise alone are then exposed to the greatest danger of life." He continues to relate how they even attack and destroy clothes, furniture and articles of every kind. Certainly the havoc of this pest fits admirably the words: "the land was destroyed by reason of the swarm of flies."

If the beetle was included in this scourge, it fell upon one of the forms of idolatry which none could fail to understand. For the scarab or sacred beetle was one of the most sacred and universal symbols in Egypt.

Ptah-Osiris and Khepra were scarab-headed gods. The beetle was an emblem of royalty and power; it replaced the heart of the mummy until the resurrection; it appeared on the tombs, coffins, and all manner of jewelry. Again one of their most sacred objects became the medium of a terrible affliction.

The king and his people were overcome by the ravages of the plague. The king once more petitioned Moses to remove the curse. To his suggestion that the Hebrews sacrifice to their God but remain the while in Egypt, Moses makes reply: "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" The objection of Moses to sacrificing the abomination of the Egyptians was conclusive. To the Egyptians the cattle, ram, sheep and goat were all sacred. Had the Hebrews attempted to sacrifice these animals while still in the land, the Egyptians would have fallen upon them with great slaughter. The plague removed, Pharaoh refused again to let Israel depart.

CHAPTER XVIII

THE FIFTH PLAGUE, THE MURRAIN OF BEASTS

"And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go" (Ex. 9:7).

THE fifth stroke fell upon the beasts of the field. "For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen and upon the sheep; there shall be a grievous murrain." That the hand of the Lord might be the more evident in the plague, Moses added: "And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the Children's of Israel."

The murrain follows immediately upon the flies and insects in Egypt. And this is also the order of nature as modern science understands the relation between germs carrying insects and the spread of disease. In this matter the author anticipated the discoveries of hygienic science. Travellers in Egypt relate that even now the murrain takes a toll so heavy among the cattle that meat becomes very scarce on the market. This rinderpest was so grievous that it brought destruction not only to the cattle, but upon the horses, asses, camels, oxen and sheep. Contrary to general impres-

sion, sheep abounded in Egypt, even at Thebes.[1] The camel, though not frequently represented upon the monuments, appear as early as the first dynasty.[2]

"But perhaps the most striking feature of Egyptian religion relative to this fifth plague is seen in the fact that it was Amenhotep II who, above all his predecessors, showed a fanatical attachment to the worship of animal, and particularly of bovine, forms. In 1906, Naville discovered at Deir-el-Bahari a gigantic Hathor-cow in a large vault constructed of slabs of sculptured and painted sandstone. The cow was hewn out of yellow sandstone, with a small head, narrow chest, thin shoulders, long thin legs, and red-brown coat speckled with black spots. A solar disc, flanked by two ostrich plumes, shone between its horns. Two figures stood beside the divine cow, and by the cartouche, engraved among lotuses on her forepart, it is seen that both of them represent Amenhotep II, the Pharaoh of Plagues. The chapel was built by his father, Thutmose III, as a wall inscription testifies, but the monarch adoring the cow is the king who declared 'Who is Jehovah that I should harken unto his voice? I know not Jehovah.' The first figure shows the king clothed in royal garments leaning with his back against the cow's chest, and his head under hers. The second figure dipicts the king kneeling naked under the cow's belly, pressing the teat, imbibing the divine milk, and thereby becoming adopted as her child. It is a striking revelation of the abject and grovelling superstition of the Pharaoh in which he glories in showing himself to all time as the whole-hearted slave

[1]Wilkinson, *Anc. Egypt,* Vol. II, page 166.
[2]Petrie, *Gizeh and Refelo.*

of the cow-goddess. Tremendous, therefore, must have been the blow inflicted on the king and his favorite divinity, when those sacred cows, typified in this splendid statue adored by Amenhotep II himself, fell victims to the ravages of the murrain of heats."[3]

[3]Knight, *Nile and Jordan,* page 160.

CHAPTER XIX

THE SIXTH PLAGUE, BOILS

"And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians and upon all the Egyptians" (Ex. 9:11).

AS usual the third stroke falls unannounced. "And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast." Some of the most loathsome skin diseases known to mankind are found in Egypt. The accumulation of large quantities of decaying vegetable and animal matter that pollute the air and streams are the prolific source of this malady. The terrible murrain among cattle is usually considered a precursor of the same affliction upon man and is thought to be of the same nature. "Cattle plagues still occur in Egypt and cause enormous mortality, one in 1842 killing forty thousand oxen, while boils, ophthalmia, Oriental sores, and such-like infections of an allied nature are terribly prevalent even today, the natives being quite ignorant how to take sanitary precautions."[1] While the exact nature of this disease cannot be known, its devastating effect may be gathered from Deut. 28:27 and 35: "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed * * * The Lord will smite thee in the knees, and

[1] *Local Color of the Bible,* Vol. I, page 78.

in the legs, with a sore botch that cannot be healed, from the sole of thy feet to the top of thy head." The magicians smitten with boils, which their medical knowledge was powerless to alleviate, they were not only ceremonially unclean, but rendered wholly unfit to officiate either as magicians or priests.

CHAPTER XX

THE SEVENTH PLAGUE, HAIL AND FIRE

"And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rie were not smitten for they were not grown up" (Ex. 9:31-32).

THE seventh stroke starts a new sequence. "And hail smote throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field and brake every tree of the field." The author reveals an intimate knowledge of agricultural conditions in Egypt. The plague is accurately dated relative to the season of the year. The first stroke fell prior to the rising of the Nile, the seventh ensues about nine months later when the new crops, after the inundation, were beginning to mature i. e., the last part of January, "but the wheat and the rie were not smitten for they were not grown up."

"Hail is but little known in Egypt. One may live a lifetime there and yet not see it. Yet it does sometimes come and at this very season, as indicated by its place in the order of the plagues. I have myself experienced the terrors of a hail-storm in upper Egypt at a season indicated in the Pentateuchal narrative. I never suffered so much from cold anywhere, at any time as in the hail-storm; this for one accustomed to a cold climate. The amazement and terror of the Egyptians in the narrative are quite in accord with experience. The time of such occurrence is just when

the young crops are maturing, as indicated in the narrative. The thunder and lightning which accompanied the hail does also sometimes occur even in upper Egypt. I once saw a thunderstorm, also in the winter as this one was, in Upper Egypt. It was just such a storm as comes in America at the end of a July day. Yet another, who had lived in Egypt for fourteen years, told me that he had never seen a thunderstorm."[1]

[1]Geikie, *Hours With The Bible,* Vol. II.

CHAPTER XXI

THE EIGHTH PLAGUE, THE LOCUSTS

"And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" (Ex. 10:7).

THE locust plague is not uncommon in Egypt. From ancient times the ravages of the locust have been classified with the calamities of a low Nile and civil war. It is in the light of that fact that one must understand the remonstrance of the servants with their king when they expostulated with him saying: "knowest thou not yet that Egypt is destroyed?"

Voleny, speaking of the locusts of the east, says: "Where their swarms appear, everything green vanishes momentarily from the fields, as if a curtain is rolled up; the trees and plants stand leafless, and nothing is seen but naked boughs and stalks, and thus the dreary image of winter follows rapidly on the variegated exuberance of Spring. If these locusts clouds move on, in order to fly over an obstacle which stands in the way of their voraciousness, or still more rapidly over a waste soil, it can literally be said that the sky is obscured by them. It is a consolation that this plague does not occur often, for there is nothing which produces so invariably famine and disease."[1] "They often cover the ground for the space of several leagues to the depth of four, sometimes six or seven

[1]M. C. F. Volney, *Trav.*, Vol. I, page 266.

inches. * * * Sometimes they penetrate even into the houses; they fly into the mouths of the inmates; they throw themselves on the food; they gnaw leather and even wood."[2] The Egyptians were exceedingly fond of trees. They transplanted many varieties to the soil of Egypt. The plague denuded their fields, gardens and groves. It was a terrific blow to the husbandry of the Nile country.

Of particular interest in this connection is the description of the locust given by Denon, a Frenchman who accompanied Napoleon to Egypt: "Two days after this disaster, we were told that the plain was covered with birds, which were passing on from east to west, like the close files of an army: and, indeed, we saw at a distance the fields appear to move like a broad torrent flowing through the country. Thinking that they might be some foreign birds, we hastened out to meet them; but instead of birds we saw a cloud of locusts, which just skimmed the soil, stopping at each blade of grass to devour it then flying off to new food. * * * The wind changing in a contrary direction to their march, they were once more driven back into the desert."[3] The observation of Denon parallels exactly the account in the Exodus narrative in one important detail i. e., the locusts were brought into Egypt by the east wind and carried out on the wings of the west wind.

The Bible statement that the west wind drove the locusts into the Red Sea, while a mere detail of the story, is of tremendous significance, as designating the territory afflicted by the plagues. The contention

[2]Kalisch, *Exodus*, page 162 ff.
[3]*Denon's Trav.*, Vol. II, page 330 ff.

often made that the Exodus took place from Pi-Ramesse does not merit serious attention. The same must be said of the argument that Zoan was the scene of Israel's deliverance. A glance at the map will show that both Zoan and Pi-Ramesse, the residence of the Ramesside kings of the XIX dynasty, lies about due north of the Red Sea. It is therefore a physical impossibility that a west wind could have swept the locust swarms into the Red Sea. Nor does the contention seem to fare much better that Heliopolis and Goshen were in the section afflicted by the plague for they do not lie in the path sufficiently to the south. But when it is recalled that the Red Sea at this time extended north to the Bitter Lakes, geography and the Exodus narrative tally perfectly. Very naturally then an east wind would carry the locusts into the coasts and interior of Egypt, and a reverse wind would bear them out of the section about Heliopolis and into the Red Sea. It is just another remarkable demonstration of the accuracy of the author of the Book of Exodus.

CHAPTER XXII

THE NINTH PLAGUE, THE DARKNESS

"And Moses stretched forth his hand toward heaven; and there was a thick darkness in the land of Egypt three days. They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings" (Ex. 10:22-23).

THE ninth stroke was a dense darkness that lasted for three days. It occurred most likely in the latter part of March. Again the stroke is a miraculous accentuation of a natural phenomenon. The darkness referred to partook, no doubt, of the nature of a sandstorm brought by the south-west wind, known as the Chamsin.

During the chamsin, the atmosphere is charged with a terrific heat, and filled with particles of dust so dense that artificial light is of no service. It is therefore not without reason that the account refers to the "darkness that may be felt" and so opaque that "they saw not one another." "But all the children of Israel had light in their dwellings." It may not be amiss to refer to the testimony of Denon, that during the Chamsin, while some regions are shrouded in utter darkness, other parts may be filled with the brightness of noon-day.[1] The plague was a direct attack upon the worship of Amon-Ra, the sun god of Egypt.

A more recent experience is given by Lowell Thomas: "On the first evening after our arrival in

[1] *Denon's Trav.*, Vol. II, page 326 ff.

Khartum we were dining with the chief of the Central African Intelligence Department at the House of the Hippopotamus Head when suddenly I noticed his face turn pale. Glancing at the sky to the east I saw the reason. Coming straight toward Khartum was a great black wall that looked like a range of mountains moving down upon us. It was the dread 'huboob,' a terrific African sand-storm. The dinner party broke off abruptly, and the other guests raced for their homes. Jumping on a donkey which was awaiting me in the outer court, I made a dash for the Charles Gordon Hotel, half a mile away. It was a glorious moonlight night with stars twinkling radiantly all around to the north, west, and south, but straight ahead to the east I could see that mountain wall of sand churning toward me. It looked as though the crack o'doom were approaching. Soon it was only a few hundred yards away, and then it broke over us. Flying sand stung my face like needles and blinded me. Leaning forward over the neck of my diminutive mount, I tried to offer as little resistance to the storm as possible, but it was all we could do to fight our way against that whirling mass of sand and reach the hotel. The heat indoors was so unbearable that every one tried sleeping with his windows open, and the sand threatened to bury us, beds and all. When I closed the windows the atmosphere was stifling, and the sand still swept in sheets through the crevices. The storm raged for hours. There was not a house in Khartum that the sand did not penetrate. I have been through cyclones, cloudbursts, arctic blizzards, fierce gales in the Southern Ocean, monsoons, typhoons, and Sumatras; but none of them could hold a candle to that 'huboob.' In Alaska

when a newcomer, or 'cheechacko' remains in the Far North through the long dark winter he becomes a 'sourdough' and is admitted to the fraternity of Arctic Pioneers. In the Sudan there is a similar saying that he who survives a 'huboob' forthwith becomes a pucka African. But seventy below in the Yukon is preferable to one hundred above in a Sudan 'huboob.' "[2]

[2] *With Lawrence In Arabia*, page 113.

CHAPTER XXIII

THE TENTH PLAGUE, DEATH OF THE FIRST-BORN

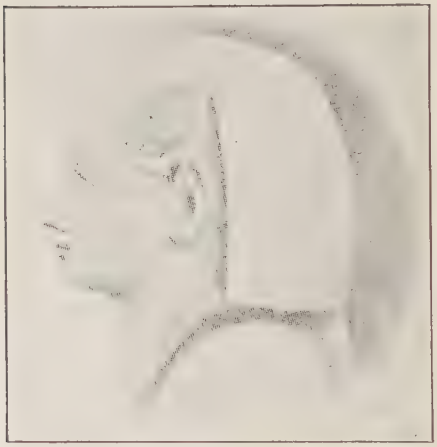
"And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maidservant that is behind the mill; and all the first-born of the beasts" (Ex. 11:5).

THE tenth stroke brought to a dramatic close the contest between Pharaoh and Jehovah. The judgment under which the obdurate resistance of Amenhotep II crumbled, that brought the supreme form of idolatry in the dust, was the death of the firstborn of Pharaoh, heir to the throne, the incarnation of Amon-Ra.

Again Jehovah intensifies a natural event to serve His purpose. For the bubonic pestilence frequently follows the Chamsin, and is one of the last plagues of the year, sometimes associated with a low Nile. The peculiarity of the disease is that it attacks the strongest and the best; i. e., the firstborn, comes suddenly to a climax and immediately vanishes.[1]

On that fatal night, when the angel of destruction rained death upon Egypt, the Israelite found security within the blood marked doorway. And no doubt the red colored door posts had its religious significance to every Nile Dweller who saw it. "In the houses," says Petrie, "there were permanent places for worship marked by a recess in the main hall, about two feet

[1]Kyle, *Moses and the Monuments*, page 22. See also (*Inter Standard Ency.*, page 2405).



THUTMOSE IV, SON OF AMENHOTEP II,
WHO SUCCEEDED HIS FATHER ON
THRONE THOUGH HE WAS NOT
THE CROWN PRINCE

wide, colored red. We get some idea of the meaning of the red recess by the examples in the tomb of King Zet, of the I dynasty; the red paint marks the doorways, by which the offering and the funeral chamber could be reached by the spirit; the color seems to have constituted a spiritual passage."[2] The confusion and panic following the carnival of death among the Egyptians on that night may be imagined from the description of the frantic behavior under ordinary cases of bereavement. Maspero describes in the following, scenes enacted upon the death of a husband.

"Towards morning a sudden burst of lamentation and cries wakens the neighbors and tells them that all is over. Wife, children, relations, slaves—the whole family appears smitten with sudden madness. They throw themselves upon the corpse, embrace it, literally inundate it with tears; beat their chests and tear their clothes.

"After a few moments the women leave the chamber of death; then, with nude bosoms, head sullied with the dust, the hair dishevelled, and feet bare, they rush from the house into the still deserted streets. Everywhere, as they pass acquaintances, friends, and clients arrive, but half clothed, and join the procession, crying aloud. Soon the whole neighborhood re-echoes with the wild clamor, to which even the indifferent respond from their houses."[3]

One naturally inquires, "do the ancient records shed any light on the death of the first-born of Amenhotep II?" Thutmose IV succeeded to the throne of Amenhotep, his father. But his accession seems not

[2]Petrie, *Religious Life in Ancient Egypt,* page 198.
[3]Maspero, *Life In Ancient Egypt and Assyria,* pages 123-124.

to have been anticipated, his elevation to the throne of Egypt appears accidental. For he was the son of the Pharaoh of the Exodus by an inferior woman. And nothing seems to have been more remote from his mind than the kingship. It was while returning home from a hunting expedition, that the god Ra-Harmachis in a dream, during his noon-day siesta, informed him that he was destined to the throne of his father. All Egyptologists call attention to this irregularity in the royal succession, but no satisfactory explanation is offered. Amenhotep III, son and successor of Thutmose IV, was evidently dissatisfied with his low descent on his father's side, for in his temple at Luxor he informs the world that the god Amon had again condescended to reestablish the divine lineage, meaning that he is the direct offspring of Amon by his mother, Mut-em-ua.

The king had several sons,[4] but what of the prince royal, the heir apparent to the throne? It is possible that one of the mummies found in the tomb of Amenhotep II may be that of the first-born son of the king. When the tomb was discovered it contained a group of royal mummies. Some had been placed there in ancient times for safe keeping, the other were contemporary with the king. One of the latter is that of a boy. "The mummy of the boy is of great interest. The hair has been shaved from the greater part of the scalp, but on the right it is left intact, and forms a long wavy, lustrous tress and from its waviness we may infer that it was originally plaited. This is the well-known 'Horus-lock' worn by young princes in honour

[4]Petrie, *History of Egypt,* Vol. II, page 165.

of the god ...".[5] He appears to be at least 11 years old and is presumably a son of the Pharaoh of the Exodus. We may be mistaken in our inference, but the circumstances are suggestive of the fact that the young prince found in the royal tomb may be the first born of Pharaoh, the victim of the tenth plague.

[5]G. Elliot Smith and Warren R. Dawson, *Egyptian Mummies.*

CHAPTER XXIV

GOSHEN DESERTED

"And the Children of Israel journeyed from Rameses to Succoth about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle" (Ex. 12:37-38).

THE Exodus followed immediately upon the tenth stroke. "These are the journeys of the Children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out. And they departed from Rameses in the first of the month, on the fifteenth day of the first month: on the morrow after the passover the Children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments. And the Children of Israel removed from Rameses and pitched in Succoth. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they removed from Etham, and turned again unto Pi-ha-hiroth, which is before Baalzephon: and they pitched before Migdol. They departed from before Pi-ha-hiroth, and passed through the midst of the Sea into the wilderness and went three days' journey

in the wilderness of Etham and pitched in Marah" Numbers 33:1-8.

Two objections have been raised against the Exodus story based upon the Hebrew population at the time of departure out of Egypt, which according to Exodus 12:37 must have numbered over two million people. As Fosdick has stated the objections in a very formidable way, we shall quote him: "One striking difficulty in the Biblical narrative—the numbers of the fugitives—must occur to every traveler. That six hundred thousand men with women and children added, which would make a grand total of some three million folk, ever lived in this desert has seemed to every visitor here an appalling strain upon credulity. For one thing, so many people never could have come from Goshen, a little district of sixty to eighty square miles, where about five thousand people might live as shepherds. An exodus of three million folk would have depopulated the whole countryside of the Egyptian delta."[1]

The answer to the first objection is found in the geography of Goshen and in the narrative itself. The land of Goshen at the time of Moses seems to have comprised a much larger area than it does today; such is the result of surveys in recent times. For it appears that the desert has constantly encroached upon the land from the south, narrowing it to a mere strip only a few miles wide, reaching from the Nile to the Red Sea.[2] Be that as it may, the Scripture nowhere states that the Hebrews were confined only to the land of Goshen itself. Exodus 1:7 states that "the land was

[1]Fosdick, *A Pilgrimage to Palestine,* page 66.
[2]Sir J. W. Dawson, *Egypt and Syria,* Chapters 1 and 3.

filled with them." The nature of their servitude would moreover disperse them throughout the land. Ex. 1:14.

The second objection that the exodus would have depopulated the whole countryside is fully answered by the inscriptions. Amenhotep III, successor to Thutmose IV, undertook a hunting expedition to the land of Sheta. He found the country full of roaming wild cattle. Accompanied by a great number of attendants, he killed in two days hunting a large number of savage bulls. Now the hunting ground has been located near Tell-el Yahudigah in the land of Goshen.[3] Merenptah, Pharaoh of the XIX dynasty, has recorded in an inscription: "The country around," referring to the Goshen section of the delta, "was not cultivated, but left as a pasture for cattle, because of the strangers. It has been abandoned since the time of the ancestors." The quotations prove conclusively first that the exodus occurred in the XVIII dynasty as Goshen was a hunting preserve in the time of Amenhotep III, and that the whole countryside was abandoned and left desolate. It is evident that the "appalling strain upon credulity" is due to ignorance of Scripture and the inscriptions rather than to any mistakes of Moses.

The exodus route as stated in Numbers 33:1-8 was from Rameses, the first encampment, to Succoth, the second encampment; from Succoth, to the third encampment at Etham, the Egyptian Khetam, or the Biblical Shur. Here they turned at right angles and travelled south, flanked on the left by the sea and on the right by the mountains, to Pi-hahir-

[3]Willoughby Frazer, *P. S. B. A.* Vol. XXI, page 155. Knight, *Nile and Jordan*, page 250. See also Breasted, *Cambridge Anc. Hist.*, Vol. II, page 154.

oth, meaning the place of reeds. The latter place is thought to be near the embrouchure of the Sweet-water Canal. "It is recognized in the Egyptian name, Paqaheret, of which Osiris was god, and it lay between Migdol and Baal-Zephon. The latter seems to have been a Semitic sanctuary on an eminence on the eastern side of the Bitter Lakes, an isolated place of worship where the Semitic Baal was adored."[4]

It will be observed that it is at Etham where the Israelites turn to the right upon their former line of march, that Jehovah goes before them in a "pillar of cloud to lead them the way; and by night in a pillar of fire, to give them light; to go by day and by night." The miraculous guidance given Israel may perhaps be said to have its counterpart in the ancient practice of signaling and guiding armies by fire at night and pillars of smoke by day. Alexander the Great was wont to keep a fire burning above his tent, a light at night and a cloud of smoke by day. In an ancient Egyptian inscription, a certain general is likened to a flame streaming before the army.[5]

A further criticism often leveled at the Exodus story is that so large a population could not possibly move with the indicated facility. Dean Stanley in his Lectures has supplied us with an illuminating illustration, showing how rapidly a large population can travel. In 1761 during the reign of Empress Elizabeth Petrowna, an entire Tartar tribe numbering four hundred thousand left Russian territory in one night. They took with them their women, children and cattle. They journeyed through several thousand miles of inhospit-

[4]Knight, *Nile and Jordan,* page 164.
[5]*Hours With The Bible,* Vol. II, page 210.

able country stretching from the banks of the Volga to the borders of the Chinese Empire. The Russian empress pursued them with artillery as Pharaoh pursued Israel with his chariots, but did not overtake them, so rapidly did they travel.

CHAPTER XXV

DESTRUCTION OF PHARAOH AND HIS HOST

"But overthrew Pharaoh and his host in the Red Sea" (PSALM 136:15).

NO event in the history of the Hebrews seems to have made so profound and lasting impression upon their national life as the passage through the Red Sea. It is indeed one of the most celebrated events of all history. Though it brought destruction to Pharaoh and the flower of his army, there has been found to date no hint of this tragedy in the Egyptian annals. It is on the other hand perfectly obvious why so proud a nation should wish to conceal a defeat so humiliating.

The exact place of the crossing of the Red Sea is not likely ever to be known with any degree of certainty. The theory that fits the description of the narratives of Exodus and Numbers suggest that the crossing took place somewhere in the region of the Bitter Lakes, some twenty miles to the north of Suez. An examination of the physical features of this district has shown that at the period in question the waters of the Red Sea probably extended as far north as Lake Timsah.[1]

At a gesture of Moses, by command of God, the Red Sea waters divided and the Jewish people crossed over dry shod. But we are also told, "the Lord caus-

[1] *Local Colour of the Bible*, Vol. I, page 89. See also Sir Dawson, *Egypt and Syria*, Chapter III.

ed the sea to go back by a strong east wind all that night." "A strong wind blowing from the east, at the moment of the setting in of the ebb-tide, might drive back the waters that towards the sea they would be some feet higher than on the shore. Such a phenomenon is frequently observed in lakes and inland seas; and if there were, as there would very probably be, at the head of the gulf, any inequality in the bed of the sea, or any chain of sand-banks dividing the upper part of the gulf into two basins, that portion might be blown dry, and a path very soon left with water on either side."[2] Two pertinent quotations may be offered here. "In 1882 a large body of water some five feet deep in the neighborhood of the Suez Canal, was subjected to such a strong east wind that men could walk dryshod where the fishing boats had been riding at anchor."[3] Prof. Naville says, "The Rhone at Geneva is known to have been swept dry by a strong wind, people walking dryshod from bank to bank, while the water stood like 'walls' on either side."[4] "And the Egyptians pursued, and went in after them in the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen" (Ex. 14:23). Again Moses held out his hand over the sea and the waters returned, overtook the Egyptians and buried Pharaoh and his host in a watery grave. "As the parting of the sea was caused by an east wind, the sudden veering of this wind to the opposite quarter at the moment of the return tide would bring the waters back with unusual rapidity. This seems to have been actually the case, for we find that the waters returned,

[2]Palmer, *The Desert of the Exodus,* Vol. I, page 37.
[3]*Trans. of Vic. Inst.,* Vol. VIII, page 267.
[4]Ed. Naville, *Arch. of the Old Test.,* page 108.

not with a sudden rush, overwhelming the Egyptians at once, but gradually, and at first, as we might expect, saturated the sand, so that it took off their chariat-wheels that they drove them heavily." In the morning "Israel saw the Egyptian dead upon the seashore." That the wind had changed from east to west is quite conclusive from the circumstance that at daybreak the bodies of Pharaoh and his army were washed ashore on Israel's side of the waters. In more recent times a similar tragedy was narrowly averted in this same neighborhood. Napoleon, when in Egypt, visited this historic territory. He crossed the Red Sea ford where he thought Israel had escaped, but on his return the rising tide caught him and almost ended his career. With that presence of mind characteristic of Napoleon, he caused his guard to form a circle about him and ride outward. Those who found themselves on receding ground turned and followed those who discovered fordable places, thereby saving himself but robbing the world of a modern instance.[5]

That Pharaoh suffered the fate of his army, while implied in the story of the Exodus, is nowhere directly stated. It rather lies in solution throughout the narrative. The consensus of opinion among present day writers on this subject is that he did not perish in the Red Sea. The verse quoted at the head of the chapter, however, leaves no room for doubt in the matter from the Bible standpoint. The testimony of the monuments support the Scripture in this matter in the abrupt manner in which his rule ended. According to Toffteen's chronology, Amenhotep II died in 1447 B. C. which synchronizes with the year of the Exodus. His

[5]Watson, *Napoleon*, page 207.

Syrian campaign, which occurred in the second year of his independent rule, is referred to as his "first campaign" but there was no second. Those who contend that he reigned for upwards of some twenty-five years following his father's death, admit that there is no dated monument beyond the first years of his reign.[6] Breasted says: "We are able to discern little of him personally."[7] Maspero comments on his reign as follows: "the end of it seems to have been darkened by the open or secret rivalries which the question of succession usually stirred up among the kings' sons."[8] Petrie likewise shows that at his death there was a period of confusion occasioned by the problem of legitimate succession.[9] From the witnesses of the monuments, bearing on the Red Sea incident, the conclusion is inevitable that the life of Amenhotep II terminated suddenly and under unusual circumstances.

The greatest difficulty encountered in this interpretation is the presence of the king's body in his tomb. The scripture may offer a solution to the problem in its statement that the bodies of the Egyptian dead were washed upon the shore. Considering that it was in Egyptian territory, there would be available the necessary facilities for rescue in the hands of his own subjects, to whom the king was a demi-god. Upon them also rested the most solemn obligation to preserve his body, essential in their belief to his very existence in the next world. To suppose that no attempt was made to recover the bodies of the king and Egyptian nobles that perished with him leaves out

[6]Petrie, *Hist. of Egypt,* Vol. II, page 153.
[7]*Cambridge Anc. Hist.,* Vol. II, page 91.
[8]Maspero, *Hist. of Egypt,* Vol. V, page 46.
[9]*Hist. of Egypt,* Vol. II, page 165.

of the reckoning the most common courtesy accorded the dead. In 1928 a wealthy Belgian, while flying across the English Channel, either jumped or fell from the plane. A few days later his lifeless body was recovered from the channel waters. In the light of the above incident, it need not tax our credulity in the least to believe that the body of Amenhotep II with many of his officers were recovered from the narrow waters of the Red Sea crossing.

CHAPTER XXVI

UP FROM SEIR

"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we" (NUMBERS 13:30-31).

IN THE second year of their sojourn Israel reached the borderline of Southern Palestine. Twelve men were selected from as many tribes and sent to spy out the land. Their report, except that of Joshua and Caleb, so magnified the powers of the inhabitants and the strength of their fortified cities that the people were utterly discouraged in their attempted conquest. Here they were attacked by their enemies and many of them taken prisoners. It now appears from Numbers 21:1-3 that Israel turned about and defeated their assailants. But Israel had failed at the crucial moment for lack of faith in God, and not being permitted to enter Canaan, they turned south toward the Gulf of Akabah. Thirty eight years pass and then the conquest. They came up from Seir marching north, keeping Edom and Moab on their left; attaining the northern end of the Dead Sea, they crossed the Jordan into the promised land. With irresistible enthusiasm and power they conquered city after city until they made themselves masters of the land. Such in brief is the story of the sojourn and conquest of Canaan. But the conquest of Canaan by the Hebrews could not possibly take place without violent contact with Egypt un-

less her power was on the wane which would not seem probable at this period in her history.

From the very beginning of the XVIII dynasty her kings had led expeditions into Syria-Palestine. Thutmose III had conquered all opposition; established garrisons in strategic places; carried the vassal princes to Egypt to be schooled in efficiency anl loyalty to the sovereign power. He also appointed a governor-general over the North countries. His reports kept the king informed on the state of affairs among the subject peoples. And never was Palestine more Egyptianized than at the beginning of the rule of the Grand Monarch, Amenhotep III, successor of Thutmose IV.

Let us turn aside and examine our chronology and see whether it is at variance with or in accord with Egyptian history. We have seen that the date for the founding of Solomon's temple was 967 B. C., and that the Exodus occurred 480 years previous in 1447 B. C. during the rule of Amenhotep II. And as the conquest of Canaan began at the end of their 40 years sojourn in the wilderness, their entry into Canaan must have taken place about the year 1407 B. C. According to our time reckoning Amenhotep III was then king of Egypt. According to Prof. Breasted, under his rule Egypt not only reached the crest of her power and glory, "but with him the high tide of power was already slowly on the ebb, and he was not the man to stem the tide."[1]

During his reign the Hittites had begun their invasion of Syria from the North. Unrest and treachery are evident among the vassals. Amenhotep III amid his luxury at Thebes had become oblivious to the true

[1]Breasted, *Cambridge Ancient History*, Vol. 2, page 93.

state of affairs in Syria-Palestine. His long absence had enboldened the enemy. The loyal governors with the aid of local troops were only partially successful in quelling the constant uprisings. "An invasion of Habiru (Khabiru) perhaps, desert Semites" says Breasted, "such as had from time to time inundated Syria and Palestine from time immemorial, was now taking place. It was of such proportions that it may fairly be called an immigration. Before Amenhotep III's death it had become threatening, and thus Reb-Addi of Byblus later wrote to Amenhotep III's son: 'Since thy father returned from Sidon, since that time, the lands have fallen into the hands of the Habiru'."

Two facts of tremendous significance in their bearing upon the historic Exodus are definitely established by the Egyptian records; first, anarchy and confusion were rife in Syria-Palestine during Amenhotep III's rule; second, that a people, the Habiru were invading Palestine from the South. In the following chapter we shall show that Habiru, whom Breasted labels "desert Semites" and whose entry resembled "an immigration" are none other than the children of Israel entering the Promised Land.

CHAPTER XXVII

THE INVASION OF CANAAN

"Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast" (Joshua 1:1-4).

IN THE foregoing chapter, it was observed from the records that the hand of Egypt was relaxing its hold upon the foreign possessions in Palestine. Further, that the invasion of south Palestine by a people known as the Habiru synchronous with the Biblical account of the Hebrew entry into Canaan. It now remains to definitely establish the identity of the invading Habiru.

A peasant woman in 1887, while searching for stone beads in the ruins of Tell-el-Amarna on the Nile, the site that marked the brief existence of the capital city of the eccentric king, Amenhotep IV, found instead of stone ornaments, baked clay tablets covered with wedge shaped figures. The tablets turned out to be the correspondence of the foreign office of Amenhotep III and his successor Amenhotep IV. The tablets numbered some 300, but not all were preserved. Some of the letters are now in the British Museum, others in Museums of Berlin, Cairo and the Louvre. Those in the latter were found more recently. The correspondence

is not in Egyptian hieroglyphic, but in the cuneiform, reminiscent of Babylonian overlordship in Syria-Palestine. While the Amarna letters cover a wide range of subjects including, agriculture, commerce, war and exchange of wives, that which particularly interests us is the urgent appeal made to Egypt immediately to send troops to repel the all conquering Habiru. In Mut-Baal's letter, nine captured towns are mentioned, located in the territory between Seir and Hebron. The places are: Udunu, Aduri, Aroru, Meshtu, Magdalim, Hinyanabi, Haivini and Yabishiba. The cities have been located in the Arad district, except Meshtu and Yabishiba which remain so far unidentified.

It may be that the captured places represent the Palestinian version of Numbers 21:1-3. Quoting from the letters of Abdi-Hiba, governor of Jerusalem to Amenhotep IV: "Let the king know that all the lands have leagued in hostility against me; let the king care for this land. Behold the territory of Gazri (Gezer), the territory of Ashkaluna (Ashkelon) and the city of La (kisi) (Lachish), have given them oil, food and all their necessaries."[1]

In another letter Abdi-Heba begs that troops be sent at once to assist the loyal governor: Let the king turn his face to the troops, and let the king, my Lord, send troops! No territory remains to the king, my Lord. The Habiru are devasting all the lands of the king. If there be troops in this year, then the lands will remain the king's, my Lord's; but if no troops arrive, the lands of the king, my Lord are lost."[2]

But the inroads made upon Amenhotep IV's ter-

[1]Knudtzon, *The Amarna Tablets*, No. 287.
[2]Knudtzon No. 286.

ritory and the deflection of cities to the Habiru seems not to have in the least worried the king who was more concerned in effacing the name of Amon from the monuments and substituting that of his god Aton, than in preserving the territorial integrity of his empire.

Another section of the letters reveals the extent of the conquered territory: "Behold the land of Seir, as far as Gath-Carmel, its princes are wholly lost; and hostility prevails against me."[3]

"And the same will befall us now that Labaya and the land of Schechem have given everything to the Habiru."[4] "They have——the soldiers (or people) of Gezer, the soldiers of Gath, and the soldiers of Keilah, and have taken the territory of Rubute (Hebron?). The land of the king is lost to the Habiru."[5] Are the Habiru the Hebrews? Sayce and Petrie say no. And the reason is obvious. For, if as they hold, the exodus occurred during the rule of Merenptah of the XIX dynasty, the Hebrews were in Goshen and not in Palestine. On the other hand, Professor Peet says: "The spelling of Khabiru which we find in the cuneiform letters is the perfectly sound phonetic equivalent for Hebrews. The initial letter of the Hebrew which we write as an H is in reality not an H, but the semetic guttural 'ain, which European languages do not possess. Babylonian, too, was wanting in this sound, and in writing foreign proper names it substituted for it a kh. Phonologically then, the identification of the Khabiru with the Hebrews is unexceptionable."[6]

Professor Langdon of Oxford University: "The

[3]Knudtzon No. 288.
[4]Knudtzon No. 289.
[5]Knudtzon No. 290.
[6]Peet, *Egypt and The Old Testament*, pages 115-116.

possibility of identifying Habiru with the Hebrew I B H R I is philologically unquestionable."[7]

Professor Toffteen referring to Knudtzon's position that the Habiru are the Hebrews states: "It is our firm conviction that Knudtzon's supposition is correct, that these are none else than the Biblical Hebrews."[8] Holding the same view are Zemmern who was first in making the identification, and Conder, Steindorff, Winckler, Clay[9] and many others. The consequence of the identification Dr. Hall puts in this manner: "We may definitely, if we accept the identification of the Khabiru as the Hebrews, say that in the Tell-el-Amarna Letters we have Joshua's conquest seen from the Egyptian and Canaanite point of view."[10]

"When, therefore, we find the name Habiru (Hebrew) in the Amarna Letters about 1400-1370 B. C., as the designation of a large body of people invading Palestine from the south, attacking and capturing the cities, and taking possession of the land, the Biblical account of the invasion has thereby received complete corroboration. The Amarna Tablets not only vindicate the correctness of Bible chronology as touching the Israelites' sojourn in Egypt but place them in Palestine at a time and under circumstances that are in perfect accord with their subsequent history.

[7]*Expository Times,* XXXI, page 324.
[8]*The Historic Exodus,* page 254.
[9]Clay, *Light on the Old Test.,* page 265.
[10]*Ancient History of the Near East,* page 409.

CHAPTER XXVIII

CONCLUSION

ACCEPTING the founding of Solomon's temple and Abraham's arrival in Canaan as the two independent starting points in our chronology, we find that the Oppression and the Exodus must have occurred in the XVIII dynasty. We find moreover that the Bible story of the Oppression and Exodus is authenticated by the monuments; 1) in Aahmes the Pharaoh who knew not Joseph; 2) in Thutmose I who commanded the killing of the Hebrew male children; 3) in Hatshepsut as the Pharaoh's daughter; 4) in Thutmose III as the Pharaoh of the Oppression; 5; in Amenhotep II as the Pharaoh of the Exodus and 6) the Tell-el-Amarna Letters describing the Hebrew invasion of Canaan which synchronizes with the Biblical account of that event. The Scripture narrative of the Oppression and Exodus has been shown to have an Egyptian setting and background reflecting accurately the customs, social conditions, political institutions, and characteristic tendencies peculiar to life in Egypt under the New Empire and in the XVIII dynasty.

CHAPTER XXIX

CHRONOLOGY

CHRONOLOGY is the skeleton of history. It is uninteresting and loosejointed at times, but it is essential in giving form to the great body of historical events. The Bible supplies its own chronological data upon which to base time reckoning. That the Bible presents many chronological difficulties is evident to every student of Bible history. They are, however, not insurmountable difficulties. If the Bible offers problems in time reckoning the chronological data for determining events of contemporary history is no less puzzling. An examination of the tables of chronology covering the XVIII dynasty will show that no Egyptologists agree wholly in their time reckoning. There is nevertheless a close agreement in their dated events, so close in reality that there is no probability of any great upset in the generally accepted dates. No serious attempt can be made in interpreting the Bible history without the undergirding of chronology. In determining the date of the historic Exodus the author has accepted the time reckoning of Prof. Toffteen.

One of the fundamental problems of chronology is to find a generally accepted dated event from which to reckon time.

No event is better attested historically than the founding of Solomon's temple (1 Kings 6:1). "And it came to pass in the 480 year after the children of Israel had come out of the land of Egypt, in the fourth

year of Solomon's reign over Israel in the month of Zef, which is the second month, that he began to build the house of the Lord." But there is a difference of opinion as to when the temple was founded. Ussher gives the date of 1012 B. C. for the founding of the temple, while others have suggested 966 B. C. based on the synchronistic history of Assyria and Israel; also 965 B. C. based on the synchronistic history of the kingdoms of Juda and Israel; and Prof. Toffteen gives 968 B. C. based on the synchronistic history of Carthage, Rome and Tyre with that of Israel. If now we add the 480 years the time elapsed between the Exodus and the building of the temple to the above dates we get the following dates for the historic Exodus:

Chronology based on Ussher	1013+480=1492 B.C.
Chronology based on synchronistic history of Assyria and Israel	966+480=1446 B.C.
Chronology based on synchronistic history of Juda and Israel	965+480=1445 B.C.
Chronology based on Prof. Toffteen's reckoning	968+480=1448 B.C.

Subtracting one year on Prof. Toffteen's principle of reckoning we get 1447 B. C. These are the various dates for the Exodus according as we accept one or the other of the proposed chronologies for the founding of the temple.

It is a matter of extreme interest to notice that as the XVIII dynasty began in 1579 B. C. and closed about 1321 B. C., all the above dates for the Exodus, except the first, fall in the middle part of the XVIII

dynasty. One point is now established, i. e., unless we throw all chronology in the discard, the Exodus could not have occurred in a subsequent dynasty. And there was only one Exodus (Ex. 12:41). Ussher's date may be dismissed as too high; the others are in practical accord. Of the three dates for the founding of Solomon's temple we shall accept that of 968 B. C. and adding 480 years to 968 B. C. will give us 1447 B. C., the date of the Exodus.

The sacred records assert that Israel dwelt in Egypt 430 years.[1] Jacob must therefore have brought his family down into Egypt and settled in Goshen in 1877 B. C. Further, Jacob was 130 years old when he entered Egypt and was therefore born in 2007 B. C.[2] Isaac was 60 years old at the birth of Jacob and was born in 2067 B. C.[3] Abraham was 100 years old at the birth of Isaac and was born in 2167 B. C.[4] which is therefore the beginning of Hebrew history. If now we add 130, the age of Jacob when he entered Egypt, and 60, the age of Isaac at the birth of Jacob; and 100, the age of Abraham at the birth of Isaac, it totals 290 years, the period from Jacob's arrival in Egypt to the birth of Abraham. Gen. 12:4 gives the age of Abraham as 75 when he entered Canaan. Subtracting 75 from 290 gives 215. Adding 215 to 1877, the year Jacob entered Egypt, we get 2092 B. C. the year Abraham arrived in Canaan. Prof. Toffteen gives 2090 B. C. for the same event, which on his method of reckoning may be correct. It is generally conceded that Ameraphel, king of Shinar of Genesis 14, is the

[1] *Ex.* 12:40.
[2] *Gen.* 47:9.
[3] *Gen.* 25:26.
[4] *Gen.* 21:5.

Babylonian king Hammurabi. Now if we can establish definitely the reign of Hammurabi and further show that chronologically he was a contemporary of Abraham, as the Bible states, we shall have buttressed the date of the Exodus in two independently fixed events.[1] The Babylonian king Nebonidus declares that seven hundred years separated the reigns of the Babylonian kings Burnia-Buriash and Hammurabi. The Tell-el-Amarna letters reveal correspondence between Burnia-Buriash and the Egyptian king Amenhotep IV whose reign may be placed about 1380 B. C. To get the date of Hammurabi's reign we add 700 to 1380 which gives us 2080 B. C. And since Abraham was born in 2167 B. C. and died about 1992 B. C. the scriptures and the monuments agree in making the Babylonian king and the Hebrew patriarch contemporaries.

It will thus be seen that the Exodus date of 1447 B. C. though arrived at through long periods of dead reckoning is well anchored in two independently dated events.

[1]Jack, *The Date of the Exodus*, Chapter XI.

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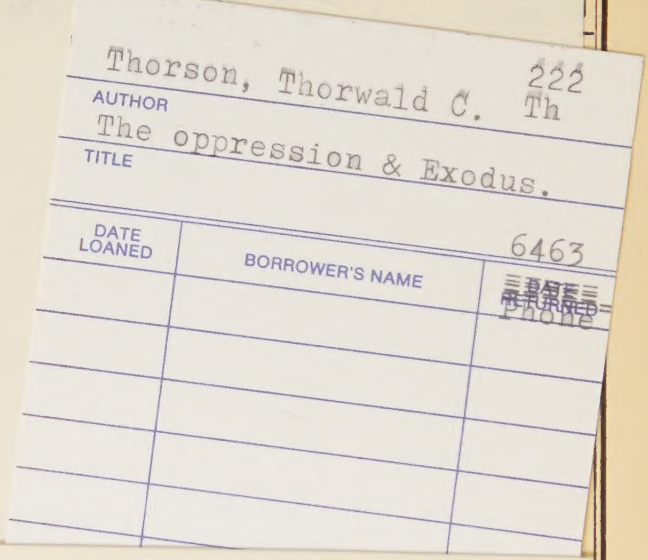
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